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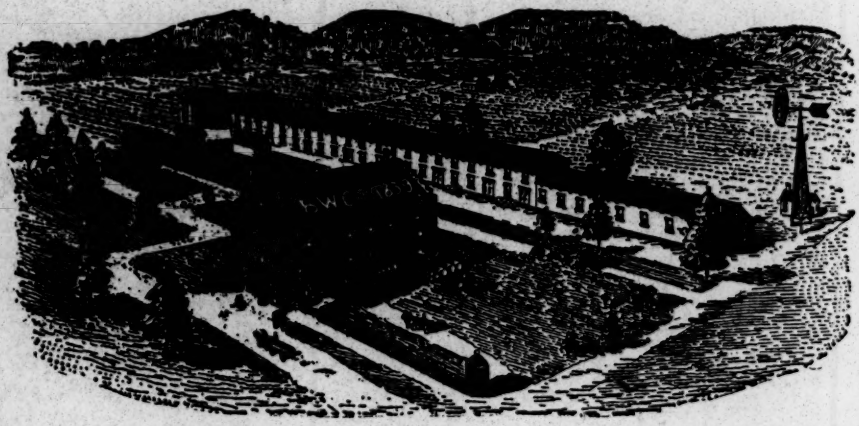

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THE
ECCLESIASTICAL REVIEW

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TOWARD AN EFFECTIVE ORAL STYLE.

THE PROBLEM.

PERHAPS it might be well at the start to make sure that we give the same meaning to our terms. In recent usage, as we may have observed, the phrase "an oral style" commonly denotes, not a particular way of uttering sounds, but rather a way of clothing thought in a form of language adapted to public speaking. Accordingly it has to do, not with the delivery of a speech, but with the text of the speech itself. Unfolded in somewhat greater detail, it would describe a special manner of expressing thought by such a choice and combination of words as will be made in view of direct address to a body of hearers. This quite definite and accepted sense we may conveniently adopt as our own, at least for our present purpose.

If we acknowledge the necessity of such a style, we may possibly have wondered at a curious and regrettable circumstance. Our clerical students in the course of their training for the duties of the ministry frequently appear to have had no practical instruction in the proper language of the pulpit. They have learned to write; they have attained a decent measure of clearness, force and elegance in setting their thoughts readably on paper; but they have largely failed to acquire the art of putting things persuasively, in a fashion designed not so much for the eye as for the ear of others. Too often, in short, they have not developed an effective oral style.

In one respect, of course, all style is fundamentally oral. As the tongue came before the pen, and the sound before the symbol, so every form of language must retain some degree of

adjustment to the ear. Like the sea-shell it will constantly murmur of its original home. Even if a passage in a book were never intended to be uttered aloud, it would nevertheless be faulty writing, did it not lend itself fully to vocal reading. Were its syllables harsh, its words long and heavy, or its sentences excessively involved, it would lack style of any real merit if only because it lacked appeal to this latent sense of hearing.

But the particular form of expression known as the oral style is fitted to the ear in a far closer and more intimate way. If all literary prose is only an evolution of audible speech, then oratorical prose is a development of actual conversation. Indeed it has been aptly defined as " amplified conversation, idealized conversation ". Notwithstanding the silent and receptive attitude of one of the two parties assumed to be conversing, true oratory remains a true colloquy both in its mood and in its manner. It accosts the hearer, communes with him, talks things over personally with him, while he on his side is content to listen. From conversation it borrows its tone, its vocabulary, its turns of thought and expression. From that same source will come, above all, its characteristic directness, its typical man-to-man, heart-to-heart spirit.

If indeed we were asked to give in a word the essential quality of the oral style, we might justly name its inherent directness. By its very nature it is frankly communicative; or, to employ a somewhat whimsical description, it is habitually " button-holing ". With every allowance for the dignity of the subject discussed and of the circumstances involved, it will always speak in the living, engaging accents of face-to-face dialogue.

The Two Styles.

We can understand, then, the broad division of all style into " the written " and " the spoken," or as they are usually termed, " the essay style " and " the oral style ". The former, intended only to be read in comparative quiet and seclusion, may be to some extent impassive and aloof in its treatment of its topics, and yet for all that be none the less acceptable; the latter, destined to be heard by people definitely seen, or foreseen, as conferring with us on a matter of mutual interest, will be distinctly personal and even pointed. As some one has said, it will have " the animated character of our best conversation ".

Disregard of the practical difference between these two styles may easily have serious consequences, since to address a hearer as if he were only a reader must result in the adoption of a more or less detached and nerveless manner of speech. Bookish words may sadly dim the brightness of the meaning; sentences may either plod on stolidly in furrow after furrow of unchanging construction formed of subject, verb, object or attribute; or accumlated clauses may weave a tangle of thought beyond the power of the ear to unravel. In too many cases everything will be expressed in the indicative mood, with declarative assertions following hard one on another, perhaps loosely connected by *and's* and *and so's*. There will be little if any shift in tone or appeal to feeling, simply because nothing is said as if it were spoken to a visible hearer. So listless will be the language that Demosthenes himself could hardly deliver it with power.

The Development of an Oral Style.

All these shortcomings will vanish under the spell of a truly oral style. Let the speaker but compose his address as if in the presence and hearing of his auditors, with something of the directness of actual dialogue, and his temptation to pen impersonal remarks about his subject will soon disappear. Let him but copy the ways of his own everyday conversation, and his words will have that spontaneous tone which always awakens an echo of interest.

Here some of us might possibly recall an objection. How can a style be copied or developed if, as Buffon assures us, " it is the man himself "? If it is altogether a matter of character or personality, must we not admit with a few extremists that it can neither be taught nor learned in the manner of a lesson? To refute this plausible theory we have only to look clearly at both sides of the question. Style doubtless is, as Sydney Smith happily portrayed it, " the physiognomy of the mind and the vehicle of the spirit ". Certainly it must have behind it individual thought, feeling and purpose. It must, in a word, have a soul. But on the other hand this inner element must find outward expression, which may be good, bad, better or best. Yet even the best method of revealing the mind and the spirit is something that we can observe and in a measure gather, very much as we gathered our mother tongue itself.

Nor will the process be merely one of engrafting on our speech "additions from without"—a practice which Newman justly condemns. It will simply consist in expressing our thought in the manner best suited to our circumstances; which manner is no less personal for being human and direct. We shall always be ourselves, but ourselves as we strive by natural means to interest and influence our hearers. Indeed for the production of an effective oral style we need rarely go beyond the resources of our own conversation.

Which, now, are the particular methods used in conversation that may appear to advantage in the oral style? In considering that question we might well remind ourselves of the two chief external features of all style whether written or spoken. These are the word and the sentence. Given the mind and the heart of an enlightened and earnest speaker—which in our case we may fairly assume—then the whole problem is reducible to these two fundamental elements. All the great teachers of style from Aristotle to Herbert Spencer agree in making that simple analysis. For them all, style in its outward aspect, that is, in the form which it takes on the tongue or on paper, is only a matter of choosing proper words and of arranging them in proper combinations.

Hence for all practical purposes a good style means for us nothing more than good words disposed in good sentences. In the same simple light, a good oral style implies such a vocabulary and such a sentence-structure as we shall employ in serious face-to-face conversation with an actual and definite hearer. By these two primary means we undertake, as Dupanloup puts it, "to influence the whole man — his mind, his heart and his imagination—with clearness for his mind, warmth for his heart, and concrete examples and pictures for his imagination."

The Word in the Oral Style.

For the most part, there will probably be little need of a change in the vocabulary of our sermons. Educated men, as Alexander Bain suggests, may take for granted their possession of "adequate language-stores". Yet we of the priestly caste seem to have inherited a weakness in words down through the ages as by a sort of melancholy legacy. Whether from the solemnity of our office or from the technical nature of our

training, we often appear incapable of saying things in popular language. Long ago a scoffer proposed that an obscure, pretentious style should be called " the style of the pulpit ". Even to-day many of us, far from coming down to the ear of our audience, bewilder and discourage them by the obstinate use of stilted verbiage and theological jargon.

To give common examples of this pathetic pedantry would be to draw up an impossibly long list of all too familiar terms. " What do my people know about your ' norm of moralty ' or even about your ' matter and form '? " complained a practical pastor. Then he went on: "And if by ' vicissitudes and tribulations ' you mean the ups and downs, the trials and troubles of life, why not say so plainly and sincerely? "

Nevertheless some of us will insist on airing our splendid diction and our learned terminology. In addressing our people we fail to take to heart the axiom of experienced newspapermen who write for that same people: "Assume that they have the mind of a twelve-year-old child." Through vanity or through folly we must at all costs display this glittering word or that rayon substitute for a homespun term, with the result that in avoiding the common we plunge headlong into the commonplace.

Yet, " as to the style," said Senator Beveridge, " speak only to be clear." Clearness in language has almost the same importance as charity in the Christian life: if it is absent, nothing else counts. What a pitiful ambition for a man in the pulpit to crave admiration for his verbal finery! Were it not altogether senseless, it would be altogether sinful.

In this matter of clearness in words our own serious conversation will surely afford us a standard and a pattern. Which of us in speaking privately to an average parishioner is tempted to use language beyond that parishioner's power of comprehension? Then in speaking to him publicly we must have no less concern about his ability to grasp our meaning instantly. We must at length learn the lesson that demagogues appear to known by intuition: " Eloquence that is not for the majority is not eloquence." And lest we foolishly fear that our high thoughts and deep feelings will cut a sorry figure in so homely a garb, we have only to reflect that the purest and strongest English poetry has never any need of the gaudy words that attract us so strangely.

Sentence-Structure in the Oral Style.

Probably there is no verbal construction that is strictly confined to conversation and the oral style. Every turn of language that we may note for its contribution to directness may be found at least now and then in the pages of scholarly essayists like Macaulay and Hazlitt, not to speak of genial gossips like Addison and Lamb. That fact might be inferred from the ancient relation between the pen and the tongue. But in oratorical prose such phrasings will occur far oftener than in general literature; Macaulay's speeches, for instance, will employ them more freely than Macaulay's reviews. We may accordingly consider a number of types in particular.

The Use of "You" and "We". Among the "oral devices", as they have been called, perhaps none other is a simpler or more natural means of addressing remarks straight to an audience than the use of the pronoun "you". That one word establishes communication on the instant. In much the same way "we" and "us," which associate and even identify the speaker with the hearers, will serve to impart a spirit and tone of directness. It need hardly be said that with so pointed a manner of speech our tact must be constantly on the alert. There must be no such invidious distinctions as appeared in the candid but indiscreet lament, "Some of us are old, and some of you are poor."

It might be questioned also whether the hackneyed refrain, "For your sake and for mine," is anything more than a piece of sickly sentimentality. The formula seems at best but a wordy and affected way of saying, "For our sake". The same objection might be urged against all the variations of the phrase. "You and I," in which the speaker's personal affairs are obtruded without reason. True enough, we may often have occasion to insist on the personal nature of Christ's love and atonement; but even in that case we can express the idea with sufficient clearness and force by saying that the Saviour lived and died for each of us in particular.

Interrogation or the Question. Question and answer, as we are well aware, form almost an invariable feature of ordinary conversation, since they result naturally from the interlocking of different minds. By the same impulse, public speaking will

often employ interrogation as a means of achieving directness and emphasis. The hearer is encouraged to answer some query for himself, or is challenged to deny the truth of what the speaker thus indirectly affirms. Both in the form of a leading question which suggests the answer desired, and in the form of an oratorical question which asserts something by means of the contrary, this device is at once an adroit appeal for attention and a vigorous expression of thought. Who can forget the urgent questions with which the Divine Orator impressed His doctrine on the minds and hearts of His disciples?

Interrogation, of course, can be used to excess even in the distinctly oral style. Appearing too often without advance in thought or without regard for the tranquil mood of the hearers, it may easily become a source of distraction and even of positive annoyance. To be natural it must be sincere in its effort to reach out for the minds of others—which it will probably be, however, if it is prompted by a truly conversational spirit.

Exclamation. Another familiar way in which we give forcible expression to our thought is the use of exclamation. This device, though candidly emotional, serves none the less to impart significance as well as feeling to the sentiment involved. Sometimes indeed it says in a breath what could hardly be uttered calmly in the space of a paragraph; at all times it conveys its meaning in a form that clearly echoes the natural tone of lively conversation. Yet here again, we must admit, sincerity is indispensable, because the least false note or even an undue frequency will all too surely sound discordant.

We shall in addition be wise enough not to allow our exclamations to be always the same in kind or in phrasing. Unless there is variety of expression, there may result an unpleasant mannerism which will attract attention to itself rather than to the thought. We have, in fact, a wide choice of forms as enumerated by different writers. One assortment includes: (1) interjections like "Behold!"; (2) words or phrases like "Peace!" or "Merciful Father!"; (3) sentences constructed with the exclamatory *what* and *how*, "What a friend we have in Christ!", "How loving is His Heart!"; (4) wishes or aspirations like "God grant it!", "May we ever be loyal!"; (5) ellipses like "That we should so blind!", "If we could only

understand! "; (6) apostrophes like " O ye of little faith! ", " O valiant martyrs of Christ! "

The Imperative. Much akin to exclamation in directness and energy is the imperative mood of the verb as found in commands and strong entreaties. Charged with a high degree of the conversational quality, it usually puts things more incisively than the declarative form, and promptly brings the speaker and the hearer into the closest mental contact. Many common examples come to mind, such as " Be sure," " Remember," " Judge," " Consider," " Think," " Wonder not ". Yet even this unaffected device may be overworked by too frequent use. The diluted form, " Let us," so often repeated at the end of a sermon, might sometimes for the sake of variety be changed to: " We must," " We should," " Ought we not? " and such like equivalents.

Short Sentences. The immoderately long, loose sentence, repeated in unbroken succession, seems to be a favorite contrivance of youthful or inexperienced writers endowed with copious but confused ideas. Such wordy formations stretch out like a bog in which the oral spirit flounders hopelessly. Nobody questions the frequent advantages of an extended and orderly sentence for the purpose of unfolding a thought in all its parts and qualifications. Accuracy itself will sometimes insist on having its say without interruption. We cannot, for instance, completely define Papal Infallibility in the space of a line or two. Furthermore, ease and smoothness may often suggest an unbroken flow of language; emphasis likewise may seek either to build up several elements into a climax, or to arrange them in the ranks of a parallel construction. Yet the fact remains that the sprawling, straggling sentence, as we too often hear it, exhibits little or nothing of conversational directness.

We need not, however, go so far in the opposite direction as does the Rev. R. Gee in his sensible book *Our Sermons* when he argues that " a style in which the sentences are carefully limited is an excellent style for the preacher ". Probably the worthy vicar's congregation of seventy years ago was made up largely of unlettered people for whom as for children the greatest simplicity of language was required. We may freely admit also the fitness of short, plain sentences in an explanation where

the treatment embraces many details and the readers or hearers are not apt to be very attentive. We may even allow that the tendency in modern English writing is toward a briefer sentence-structure. But that is not what concerns us here. Our particular point of view is the higher communicative spirit of the short sentence, its greater oral quality.

Darting to the ear as an arrow to its target, the short sentence flits across ordinary conversation as if by an instinct for directness. More than that, it often makes a much stronger impression than a prolonged volley of phrases and clauses. Who that has read Edmund Burke's speeches can forget " the blithe, crisp sentences " with which he drove home the point of his argument? Stately though his style was in an old-fashioned way, it nevertheless embodied an unprecedented number of sentences of less than fifteen words. Twenty-nine sentences in a hundred are thus compressed, and of these more than half have less than ten words, including a notable proportion with not more than five. Burke used nearly all the oral devices with the skill of a master; but he kept his elaborate style from becoming heavy, chiefly by the infusion of his brisk short sentences.

Needless to say, our sentence-structure will vary in length no less than in its other features. To multiply short sentences to excess, particularly in a series, would be to run the risk of a nervous, disjointed manner, of which the effect on the hearers would be not so much interest as irritation.

Parallel Construction. So common and so natural is parallel construction in every good style that it might almost be called the very pulse of prose. We can hardly point out a paragraph of Faber or Newman, for instance, that wholly lacks its definite beat. Yet though it runs through all literary expression, it most noticeably pervades oratorical language. It fairly throbs in the pages of eloquence.

This device is explained as the setting of like ideas in like words and combinations. It puts similar thoughts in similar forms, that is, in similar grammatical elements similarly arranged. It follows up a word with a word, a phrase with a phrase, a clause with a clause, always with a view to greater clearness and force. Its advantage will perhaps appear most striking in the case of its violation. Thus in the awkward sentence, " Faith and reason teach us justice, to respect the rights of others, and

that we must restore ill-gotten goods," the consistent use of three nouns, three phrases, or three clauses as the triple object of " teach " would obviously make the meaning plainer and stronger.

The same uniformity will often be advisable in the moods and voices of verbs, in the nature and position of modifiers, and in the organization of successive clauses or sentences having a kindred purpose. Parallel structure, indeed, will sometimes suggest the repetition of identical words and combinations. We all remember our Divine Master's impressive reiteration of whole phrases in the Sermon on the Mount; as for example, " Blessed are they . . . for they . . . ; " " You have heard that it was said of them of old . . . but I say . . . ". In such significant repetition we recognize of course an energetic form of expression to be restricted as a rule to oral speech, and even there to be used in moderation. Yet, for all that, we have probably also heard such an emphatic verbal drum-fire from the lips of untaught but earnest speakers; for the process seems to be a part of the natural rhetoric with which all men are equipped.

Balance. A form of parallel structure that may merit special notice is balance, or the arrangement of two similar clauses, not side by side, so as to speak, but rather on opposite sides of a compound sentence. One of several instances in the Lord's first reported sermon is the maxim, "A good tree cannot bring forth evil fruit; neither can an evil tree bring forth good fruit." In this example, as also in Webster's fine specimen, " Death might come in honour on the field; it might come in disgrace on the scaffold," we may remark the affinity of antithesis to the balanced sentence. We may further reflect that our preaching will often treat of moral contrasts which might on occasion be expressed in this telling way.

On the other hand we must admit that balance, even more than the other kinds of parallel construction, has always an air of studied art. It must accordingly be controlled by sincerity and discretion. Perhaps only in its simplest form will it fit into the unadorned style that appeals to our practical age.

The several " oral devices " noticed above are not all that might be considered with profit to our spoken style. But they are probably the most important. When we ask ourselves why

public speaking has lost its olden, storied influence, we might recall that students of to-day largely overlook these persuasive means, or as we might familiarly call them, these " tricks of the trade," which were so successfully employed by the Websters and the Bourdaloues, not to mention the Chrysostoms and the Ciceros of the eloquent past. If music as played is to be stirring, then music as written must be stirring. The score must provide for the emotional appeal. In much the same way, an orator must write as if he were speaking, or he will speak as if he were writing. He will forget the presence of the hearers, and utter his thoughts rather *before* them than *to* them. He will lack directness, the very life of the oral style.

EDWARD F. COYLE, S.S.

Washington, D. C.

OCCASIONARISTS AND RECIDIVISTS.

I. Occasionarii.

THERE is no problem that merits the attention of the confessor more than that of occasions of sin. If the confessor as judge, doctor and minister of Divine Mercy and Justice must make it his duty to root out sin as much as possible, he must be aware of the part that occasions play in the psychology of sin. We must avoid sin, at least all serious sin, and this obligation on our part makes it imperative that we avoid all that leads us to sin: hence the obligation to avoid the occasions of sin. If we refuse or fail to do so, our dispositions of sorrow and firm purpose of amendment are suspect.

An occasion of sin may be any person, place or thing that will lead us into sin and more specifically, into serious, mortal sin. Theologians are not so much disturbed by the occasions of venial sins, since to avoid all of these would be a task beyond the strength of the greater number of persons. Now all the occasions which attract us, do not attract us with the same degree of certitude or probability. There are occasions called proximate and others, less potent, called remote occasions of sin. The definition that you will choose of proximate occasion of sin will bear watching, since in application there is a wide divergence between the two well known and generally accepted definitions. Will you, with St. Alphonsus, say that a proximate occasion of sin is that which leads any man commonly into sin, frequently into sin, or at least this penitent in front of the occasion frequently sins? The danger is great from a proximate occasion of sin, and with the precision of the Alphonsian school we might say that this sort of occasion would be met if the penitent in contact with the occasion should sin four out of ten times. On the other hand, many with Lugo contend that a proximate occasion of sin is one that constitutes a great danger of sin, one in which the sin is morally certain, very probable. To come to details, six times out of ten would be an indication that the occasion is proximate for this penitent: if the penitent would succumb that number of times, the sin is morally certain. The divergence between the two schools is quite apparent. Both schools, however, are agreed on the point that the occasion is to be classed as proximate either absolutely, that is, proximate for

any man, or relatively, that is, for this individual with his particular make-up, inclinations and proclivities.[1]

It is evident that if a penitent knows that such and such a thing or person or place is a proximate occasion of sin, he must avoid them if he wishes to break with the sin and thus prove and guarantee his firm purpose of amendment. How can a penitent who freely entertains an occasion, a proximate occasion of sin, be sorry for that sin and have a firm purpose of amendment? Authors are unanimous on the point that the penitent must be forced to abandon a proximate occasion of sin freely entertained: otherwise he is to be thought of as indisposed for the reception of the sacrament of Penance. This statement of fact, apparently so innocent, bears with it many difficult applications in view of human conduct and the set-up of modern life and habits. The difficulties are sensed by those theologians who ask whether this principle is to be applied to those occasions (even called proximate) in which the danger is only probable? There are cases in which the sin may possibly follow and there are chances that it will be avoided under the same conditions. Thus we have a man who cannot go to a certain tavern without going to excess in drink. Must he abandon his visits? This certain magazine contains invariably a few pages which lead this penitent into sin, though the rest of the magazine is unobjectionable. Must the magazine be discontinued entirely? The answer to such questions will depend upon your definition of a proximate occasion: if you follow the first opinion, then logically you must insist upon the breaking with the occasion, since the penitent frequently sins in it. If you maintain that the proximate occasion is that which makes the sin morally certain, very probable, then if the penitent will take the means to render the sin less probable, not morally certain, the occasion will not have to be necessarily abandoned or at least not immediately abandoned.[2]

[1] St. Alphonsus, *Theologia Moralis*, Parisiis, 1935, L. VI, n. 452 sq.; De Lugo, *Disputationes Morales*, Paris, 1869, vol. IV, n. 149; Génicot, *Institutiones Theologiae Moralis*, Bruxelles, 1920, II, 335; Piscetta-Gennaro, *Elementa Theol. Moral.*, Torino, 1931, V, 611; Merkelbach, *Summa Theologiae Moralis*, Parisiis, 1932, III, 631; Cappello, *De Poenitentia*, Romae, 1929, 651; Ter Haar, *Casus Conscientiae, De Praecipuis Vitiis*, Romae, 1936; Ter Haar, *Casus Conscientiae, De Praecipuis Occasionibus*, Romae, 1939, II; *Collationes Brugenses*, May-June, 1938, 217.

[2] Génicot, cited, p. 336; Piscetta-Gennaro, 613; S. Alphonsus, VI, n. 453.

It is not without profit for us to consider well these distinctions. Where is there a popular magazine to-day that does not carry in its advertisements or its fiction or its pictures an occasion and often a proximate occasion of sin, along with other good matter? Whilst we would like to see such literature utterly banned, we have to face the situation until a better understanding is wrought in the minds of the people. What shall we do? In following the second opinion, we may absolve the penitent at least a few times, if he will promise and effectually diminish the danger of sin by prayer, by not adverting to the objectionable articles and pictures, by leaving them as soon as he realizes their unsuitable character, etc. With the passage of time we will be able to ascertain whether the book *in se* is a proximate occasion, that is, whether the sin is morally certain for the penitent. If he does not diminish the probability of sin, if the sin still remains morally certain, we will have no alternative but to delay absolution until the occasion is given up. Modern magazines and books and the movies present this problem, and our vigilance cannot be too great and our way of acting too lax or too extreme if we would do good to people already accustomed to views far different from those found in theology books. The adaptation must be made and the goal attained even though it hurts the fancies of the age. The manner of doing it, however, is at your choice as far as the theory is concerned.

This problem of proximate occasion of sin is a frequent aspect of courtship. In this case we must distinguish well and define accurately the proximate occasion. In what does it consist? In the courtship itself, or in the familiarities contingent upon courtship? The proximate occasion is brought into play by yielding to one's passions, by the assuming of liberties at opportune times by the sinner, and so forth. If the penitent would gladly undertake to correct himself, not in the simple matter of courtship but in the perversion of it, he could and should be absolved without further comment. In this matter one should distinguish well.[8] Experience will dictate whether absolution must be deferred or not, should the penitent relapse frequently.

[8] Vermeersch, *Theologia Moralis*, Brugis, IV, 1933, 20; Ter Haar, *De Praecipuis Occasionibus*, p. 30 and 122.

As a general rule in this affair of proximate occasions, inasmuch as we detest them and realize their influence over the penitent and his spiritual status, there is most certainly the obligation of charity to warn the penitent about the occasion, its dangers and the duty that he has to forsake it or to render it less noxious. He must be exhorted to do all in his power to avoid the occasion and its consequences. Does the confessor's obligation to warn the penitent follow the same rules as other cases, especially the case of good faith? The general norms are to be followed. Génicot envisages a penitent in invincible good faith, truly penitent for her sins but not cognizant of her duty to rid herself of the occasion.[4] In such a case we might forego the warning, especially if there be no scandal coming from the occasion for others and if we feel that the penitent will pay little heed to our admonition. Otherwise we risk turning his good faith into formal sin and malice. However, the confessor should gradually bring the penitent to the realization of his obligation to abandon the occasion of sin, or to render it remote. A practical case of this kind, for instance, might present itself if we meet a hospital patient who reveals her invalid marriage of long standing but who is convinced in good faith that the long years of companionship and the fragile status of her health condone the continuance of an apparently valid marriage, at least as to externals? With a sufficient promise for the avoiding of any offence of God in the future and the proximate settling of her status to the best advantage of all concerned, would we be forced to warn her of the obligation of leaving the occasion when we fear that our warning would bear no fruit for the moment and possibly might harden the heart of a patient whom death may possibly deliver from her hard case? In cases of less poignancy we must listen to the theologians and agree that to-day it is better to prepare the penitent to abandon the more frequent and rampant occasions little by little rather than too abruptly. We must use caution, especially with certain types of penitents who are not too well-disposed and who have not perceived too clearly the possibility and the necessity of leaving the occasions, although they sincerely detest and are sorry for their sins.[5]

[4] Génicot, II, 337; Piscetta-Gennaro, 588.

[5] Ter Haar, p. 37.

Should we insist that the occasion be abandoned before the giving of absolution, if we must come to that decision? It is very probable that we are not bound to follow this procedure. There is no formal law obliging us to do so and it is not generally counselled except in the case of a penitent who has failed in his promise to avoid the occasion or to lessen the moral certainty, the great probability of the sin, and this, after a few trials.[6]

Necessary Occasions.[7]

Thus far we have been concerned with occasions freely entertained and easily avoidable. Now let us turn to the occasions that are necessary either physically or morally. These occasions cannot be entirely suppressed or avoided and so are considered necessary. If the occasion cannot be avoided in any way, or removed in any way; if in the order of things, this occasion must persist, then the occasion is called a physically necessary occasion. If the occasion could be avoided or dispelled, but with grave harm either physically, financially, morally, etc., then the occasion is a morally necessary occasion. In life the morally necessary ones abound. Thus, a husband who finds his wife an occasion of sin; the child who finds occasions of sin at home; the parent who uses his child as an occasion; students in schools and colleges; the vocation of doctor, surgeon, merchant, soldier, the factory girl, the stenographer, and the rest—all these may find themselves in morally necessary occasion of sins in the sense that they cannot quit the home, the job, the vocation without entailing serious financial, social losses, the loss of their social standing, of their means of livelihood, or without causing scandal, disgrace to themselves or to others. To determine just what moral necessity implies, some theologians would have us believe that an occasion is morally necessary when it cannot be avoided without the same inconvenience as commonly excuses from the observing of an ecclesiastical precept, for example, the precept of hearing Mass, of abstinence, etc. This general rule is noted as lax. The decision in this matter is left to the prudence of the confessor: he must weigh the occasion, the circumstances, the other factors of person, place and conse-

[6] Piscetta-Gennaro, p. 615; Génicot, 337.

[7] Génicot, 338; Piscetta-Gennaro, 616; Merkelbach, 636; S. Alphonsus, n. 454.

quences. Two guiding factors in coming to a decision may be offered. The first is simple: the greater the danger and the more serious the sin in itself and its consequences, the more cogent must be the reason for staying in the occasion and for not abandoning it immediately. The second rule would have us be more lenient in not insisting on the abandoning of the occasion, if it would be easier to avoid the sin despite the occasion, than to abandon the occasion because in relinquishing the occasion we would expose ourselves to commit many sins. This is justified very simply: we abandon an occasion to avoid sins and not to commit them. If in doubt about the application of these two principles, we should enforce the stricter opinion.[8] A concrete illustration of the second principle might be the case of a son who should leave his family because of an occasion of sin with his father: infamy for himself, his father and family and perhaps his leaving the homestead would entail hardships and illicit means and ways of earning his living.

These necessary occasions of sin are not obstacles to absolution *in se*. The penitents exposed to such occasions may receive absolution, provided they are willing to accept the proposed remedies whereby it is hoped to make the proximate occasion a remote one; whereby it is hoped that the danger of sin will be greatly reduced and made less probable. The situation is a little alarming when the penitent makes no progress, but instead falls continually into sin because of the necessary occasion. Should the confessor continue to absolve? Suppose the case of a young married couple forced to reside with the spouse's family, thereby creating for the young wife a necessary occasion of sin from the presence of a brother-in-law; or still more simply, the case of a wife with her husband. If the occasion is physically necessary, and despite the fact that the penitent uses the remedies proposed, the sin follows, most theologians would grant the absolution: the occasion is not voluntary, the sin is not a sure sign of indisposition on the part of the penitent since he is helpless in the affair and must tolerate the situation. If the confessor is convinced of earnest trials of the remedies and the presence of sorrow and firm amendment in the penitent, he may absolve—the penitent is more sinned against than sinning perhaps and with the grace of God and time, all things may be

[8] G. Adloff, *Il Confessore Direttore*, Torino, 1938, 98-99.

overcome.[9] If the occasion is morally necessary, the stricter theologians would refuse absolution until the occasion is removed, for in this case the words of the Gospel: "And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter the kingdom of God, than having two eyes to be cast into the hell of fire," receive their fullest sense. No doubt it will be hard and difficult, but what is all that compared to the loss of eternal life? This opinion is the surest and the best from a speculative viewpoint.[10] However, other theologians would permit the absolution of such a penitent, despite the lack of any progress, so long as the remedies were applied even though unsuccessfully and provided the good-will of the penitent was still extant. They reason that there is no more difficulty in granting the absolution the fifth time than there was the first time, since the conditions are the same *de facto*: necessity of the occasion and good will of the penitent; that the penitent can either flee the occasion or conquer it by using apt remedies — why should we impose one and that exclusively?; the relapses are not *per se* an argument against the dispositions of the penitent, but simply show that the remedies are not adequate; fear for the future does not invalidate the dispositions of sorrow in the penitent's heart. However probable the second opinion may be, it is to be remarked that even the author was not too intransigent in its acceptance. Lugo himself recommended that absolution be refused once in a while to those who fall frequently even when the occasion is morally necessary, because the human will is weak and under the strain of such an occasion it needs the stimulus which is afforded by denial of absolution from time to time: this denial will strengthen the sinner and will be justified on the assumption that the frequent relapses may be for lack of the penitent's firm purpose of amendment and genuineness of sorrow. The confessor should resort to this denial with circumspection and with prayer that God may guide him to do what is best for the penitent in the given circumstances.[11]

Even if theologians do not distinguish generally between physically necessary and morally necessary occasions when they

[9] Piscetta-Gennaro, 616.

[10] Piscetta-Gennaro, 616 citing Suarez, Viva, Mazzotta and LaCroix; Marc-Gesterman, *Institutiones Morales*, Lugduni, 1934, II, 364; Ter Haar, pp. 50-51.

[11] Piscetta-Gennaro, 619; Lugo: cited disp. XIV, n. 150-160.

give the norms for absolution, we believe that the confessor may be much more lenient with the penitent who is victim of an occasion physically necessary, since the circumstances do not belie his assertion of good dispositions. The confessor may absolve him *toties quoties*, unless a possible delay once in a while would spur the penitent on to better dispositions. As for the penitent of the morally necessary occasion, we believe that the remedies should be proposed and insisted upon. If after fair trial, special signs of amendment or response, the confessor should defer absolution for a brief space of time, in the hope that the penitent will conceive greater sorrow and a firmer purpose of amendment.[12]

II. Recidivi.

Closely connected with the theory of *occasionarii* is the theology of the *recidivi*. The latter are those who after several confessions and admonitions fall into the same sin and this without having shown any progress spiritually. Naturally the penitent who is exposed to an occasion will frequently fall into the same sin and thereby become a recidivist, but the occasionarist is not the only one apt to fall into this category, since the recidivist may be not only the prey of external occasions but also of internal causes of sins. He may be the victim of a bad habit, but he does not become a recidivist until, warned and aided to overcome the habit, he repeatedly relapses into his sin. Here again theologians might well ask about relapses into venial sin, but a recidivist, ordinarily speaking, is the penitent who falls into mortal sin.

The difficulty regarding recidivism lies in the presumption against the penitent. His peculiar relapses bespeak dispositions that are not worthy ones for a good confession and for absolution. His relapses overshadow his firm purposes of amendment and of true sincere sorrow. If the confessor can overcome this presumption, absolution may be given to the penitent despite his many relapses into sin and into the same sin. The denial of absolution, if denial it must be, is by no means a revenge for past relapses, but is denial because of suspect present dispositions.[1]

[12] Ter Haar, p. 50-51.

[1] Marc-Gesterman, *Institutiones Morales*, Lugduni, 1934, II, 365; Piscetta-Gennaro, *Elementa Theologiae Moralis*, Torino, 1931, V, 621; Cappello, *De Poenitentia*, Romae, 1929, 651; Génicot, *Institutiones Morales*, Bruxelles, 1920, II, 332; St. Alphonsus,

Various aspects of this problem interest us. For example, how many confessions are required before the confessor is obliged to call his penitent a recidivist? Some writers demand this after the first confession in which the penitent was admonished and supplied with the remedies for his condition.[2] Other writers, however, do not hold such a strict rule, but say that many confessions are necessary, four or five such confessions. The number is relative. It can readily be seen that to put one confession as enough seems psychologically unsound. If the penitent is a victim of a bad habit, an abrupt ending cannot be expected immediately. Time will be necessary, and exhortations very useful to start a new growth of good thoughts and actions. We should give the penitent a chance to prove that his falls are from malice and not perhaps from frailty. To conclude to the indisposition of the penitent after the first confession might well be unjust and unduly harsh.[3]

There are other conditions. The penitent must fall into the same sin and that specifically. It must be not only the sin of impurity, but specifically the same sin of impurity that he has confessed regularly. He must fall into the same sin and with this relapse he must show no spiritual progress. Any slight progress spiritually would justify a favorable judgment in his behalf. The formal recidivist is one who fulfils these three conditions. He is the problem. The material recidivist is he who has tried but failed to avoid the sin. The latter recidivist may be absolved if he shows that he has a firm purpose of amendment and this through the ordinary signs of sorrow.

The formal recidivist cannot be absolved except under the following rules. The absolution of a recidivist in the formal sense of the term should be guided by this one principle: the relapses are not certain proof but only a presumption that the penitent has not the desired dispositions for absolution. The reasoning is simply this: if he were truly sorry, he would have made some progress against the fault; and since he did not, then his dispositions were not trustworthy and are possibly still

Theologia Moralis, Parisiis, 1835, VI, n. 458; G. Adloff, *Il Confessore Direttore,* Torino, 1938, 114; Mgf. Gaume, *Manuel des Confesseurs,* Paris, 1881, 362; *Collationes Brugenses,* March-April, 1938, 127.

[2] St. Alphonsus, n. 459; Marc-Gesterman, 367.

[3] Piscetta-Gennaro, 622; *Collationes Brugenses,* Mar.-Apr., 1938, 128.

the same at this very moment of confession. Hence our solicitude about the liceity of the absolution. One may object and say that the relapses were perhaps due to the penitent's weakness and not to his unworthy dispositions, and therefore our conclusion is not solid nor warranted. Yes, the relapses could have been from weakness of the penitent's will and not because he was not properly disposed to the sacrament; but we deem that they are not, since it is not an ordinary relapse on his part but a peculiar one that warrants such a conclusion. Coupled with an admonition, advice, etc., the penitent fell not only into sin but into exactly the same sin and this after repeated warnings. It is this special relapse that counts against him. But the penitent may be better than we think he is. That is why we say that the above deduction is only a presumption and not a certainty. The penitent, despite his bad past record, may be sorry and truly sorry for his sins and disposed to receive the sacrament. For the absolution of a formal recidivist we do not ask complete cure of his condition, but reasonable guarantee that he will work toward it. This guarantee is found when sufficient sorrow is present, and vice versa. The guarantee will be the penitent's past conduct or his present proofs other than his mere assertion of good will.

What are these proofs or guarantees? There are perhaps three rules that should determine the granting of absolution. 1. The recidivist must use the means suggested to him for the overcoming of his bad habit. 2. He must lessen the number of his faults in an appreciable way, that is, relative to his former condition. 3. He is to give extraordinary signs of sorrow (and extraordinary signs are any indications over and above the sole fact of confession and assertion of sorrow by the penitent: indications past or present) by which the confessor may judge of the presence of contrition and firm purpose of amendment in the soul of the recidivist. If these conditions are in whole or in part verified, the recidivist should be absolved, according to the mind of worthy theologians.[4] However, delay in the absolution would not be amiss, even if the recidivist be aptly disposed. This delay might spur the recidivist on to greater zeal. This decision is left to the prudence of the confessor, who must

[4] Adloff, p. 115; Gaume, 362; Ter Haar, *Casus Conscientiae de Praecipuis Occasionibus*, Romae, 1939, 47.

decide whether to be content with the essentials or to seek higher things.[5] The verification of these rules will indicate a turning away from sin (contrition) and a serious intention to avoid sin by using the proposed remedies. This is all that is required for the licit granting of absolution. Actual guarantee of future amendment and absence of all fear of relapse in the future are not required.

The licit granting of absolution even to a recidivist is subject to the same rules as those for any other kind of penitent. The confessor cannot licitly absolve any penitent unless he has formed a prudent probable judgment about the worthy dispositions of the penitent in so far as contrition and firm purpose of amendment are concerned. If these dispositions are judged present (and in the case of the recidivist this will be evident especially from extraordinary signs of sorrow), absolution may be given. To be more strict and demand rehabilitation of the sinner before granting absolution would argue a mistaken idea of the sacrament of Penance. No doubt Penance is a judgment in which we have to render account of the state of the penitent, and this in view of the absolution to be conceded or denied. Nevertheless, Penance is not only a judgment but a remedy, and this viewpoint must temper, not exclude, the former one. We must believe that the rehabilitation of the sinner cannot be effected except through the grace of God along with man's coöperation. The grace of God comes to us through the Sacraments and in Penance the sacramental grace is given precisely for the penitent's amendment. Why then refuse him this supernatural aid if we can give it to him without risking the validity of a sacrament and hence a sacrilege? If we are the least bit sure of the sinner's coöperation manifested through his present dispositions of sorrow and hence of future amendment, we should be willing to permit God to do the rest. This has been the practice of saints. St. Philip Neri used to impose as a penance on a habitual sinner, particularly amongst youth, the obligation of returning to confession immediately after their next relapse, and he noted that he cured many in a few months. He ascribed the cure to the effects of the sacrament. Evidently he did not demand rehabilitation as a condition. St. Charles Borromeo openly says

[5] *Collationes Brugenses*, cited, 133.

in his *Instructions to Confessors* that he would grant absolution to any penitents who showed a firm will to employ the remedies suggested, and this as many times as they might ask for it. He asserts that it is foreign to the spirit of Christ, the Church, and to the nature of the sacrament to act otherwise.[6]

In brief, the recidivist is not to be refused absolution because he is a *relapsus*, nor because we wish to make him suffer for his past faults. The denial of absolution will be a result of our prudent suspicion of his present dispositions for the valid reception of the sacrament and this because of his past bad record. His return to the same sin persistently bespeaks lack of genuineness in his purpose of amendment.[7] His inconstancy seems to have as its cause a weak resolve of amendment. Of course we do not require actual constancy, indefectibility of the will, as a condition for absolution, because if this were true, the sacrament of Penance would be for saints and not for sinners. Nevertheless, from lack of a certain constancy and resistance in the manner of acting on the part of the recidivist we are strongly tempted to deduce a lack of sound purpose of amendment, a lack of will and wish for rehabilitation; and this is a condition for absolution, since it is a necessary adjunct of contrition, the all-important element of confession. We might say that an active will, the beginning of an efficacious will *affective* for amendment is required, although it may be far from efficacious. From his past record we presume that the recidivist has not this beginning of an efficacious will. If he can prove otherwise and especially through extraordinary signs of sorrow, then we drop the case.[8]

The requisites of an active will should be less rigid for the recidivist, prey to an internal cause of sin, than from him who falls because of an exterior cause. There is less malice, less ill-will from the one than from the other. Who cannot see the possibilities of an over-active imagination, the spontaneity of faculties already so much accustomed to certain trends and objects that they act from stimuli not in the least conscious or

[6] Gaume, pp. 366-368: words of St. Philip Neri and St. Charles.

[7] Gaume, p. 32; Adloff, p. 116; Piscetta-Gennaro, p. 625; Lugo, *Disputationes Scholasticae*, Paris, 1869, vol. IV, disp. XIV, n. 166; St. Thomas, *Summa*, III, q. 84, a. 10 ad 4.; *Collationes Brugenses*, Mar.-Apr., 129.

[8] Gaume, p. 366; *Collationes Brugenses*, p. 132.

voluntary? The recidivist from an external cause is harder to handle, since his malice has perhaps to overcome obstacles before the sin takes places: he has to do many voluntary acts leading up to the sin. Greater suspicion would thus lie against him.[9] After considering all the evidence on these points the confessor should decide as to the granting, delaying, refusal of absolution, or, in the cause of doubt, should perhaps administer the sacrament conditionally.[10]

Remedies to be suggested to Recidivists.[11]

1. A general confession. If well prepared and worthily accomplished this is an incentive to live more closely to God. In reviewing his life and his tendencies the penitent sees *himself* as he is in the eyes of God, and if he has truly aroused contrition in his heart, along with the other good movements that he must have in order to make a good general confession, he cannot help but be much better and more securely embarked on a better moral life. The penitent will have the feeling of security because he will be free from the bonds that have held him so long and it will be refreshing to him if a new page is turned in his book of life.

2. A recividist should be encouraged with all deep sympathy and spiritual benevolence to frequent the same confessor and to make himself known each time through some little device prearranged with the confessor. (A confessor should never let a penitent know that he recognizes him: this is a deterrent and a little repugnant, because people will suspect that the confessor thinks frequently of their sins. It is also a danger to the seal.) The same confessor will be better able to aid him and to use different methods and remedies more adapted to the penitent's peculiar condition; it will also be a powerful incentive to the penitent to do well.

3. Frequent confessions. A penitent who falls frequently should confess his sin as soon afterward as possible. We have noted the success of St. Philip Neri in this respect and we can readily consent to its intrinsic possibility since we believe in God's grace and in the effects of the sacraments. Then, too,

[9] St. Alphonsus, VI, n. 459; Vermeersch, *Theologia Moralis*, III, Romae,, 1927, 459; Cappello, 658.

[10] Piscetta-Gennaro, p. 625, citing Lessius and Palmieri-Ballerini.

[11] Adloff, 116-121; Gaume, 376.

the recidivist needs a helping hand and a few words of encouragement, along with gentle, paternal guidance: his will is weak and it is a question of augmenting his energy and resistance and this he cannot do alone: he needs God and God's representative, the confessor. The longer the recidivist remains in his fallen state, the more is he tempted, since the passions have been aroused and they will clamor for their object and satiation—and who is this poor soul to fight someone stronger than he? We all know that the first fall overcomes and frightens us, and that with time we become accustomed to all things, even to sin. Insist on frequent confessions for the soul that is a slave and victim of the devil.

4. The exercise of the presence of God. If the penitent is violently assailed by the temptation he should have recourse to God. We should recommend short prayers and most highly the exercise of the presence of God: the idea that God is everywhere, even at our side, at every moment of our existence, no matter when or how or where. If we would only impregnate ourselves with the notion of the presence, the power and the love of God, our recourse would save us in the midst of troubled times of temptation. The thought of God is incompatible with sin and would be a deterrent in temptation.

5. Keep the penitent from discouragement, even though he fall despite the remedies suggested. We must never permit the penitent to think that his condition is without hope; neither must we give him the opportunity to become a pessimist or a fatalist. He must always have faith and hope in God and must be rather exhorted to fight his temptations and thus to carry his cross in a Christian fashion, in expiation for his sins. We must impress upon him that, though he fall many times, he must always remember that even the slightest progress is something and that little by little he will become the victor in Christ.

6. Positive spirituality. Another means of helping the recidivist is to give him a positive side of his faith. We warn him against sin and we protect him in various ways. But this is negative: sin is a minus quantity of our religion. We should give him a positive side and this by inculcating in an adapted fashion all those principles which the Church holds out to all who wish to ascend, to tread the way to Christian perfection. We all have manuals of ascetical and mystical theology. Let

us get down to work and apply those principles to the rudest of souls. The purgative way is meant for none but these poor souls hungry for amendment and spiritual guidance. Simple talks and suggestions on the malice of sin, the way to avoid sin, the hatred of sin, the motives of contrition, the expiation of sin, mortification, prayer, examination of conscience, abandonment to the will of God — should not the most hardened sinners hearken to these positive means and directives? A recidivist is a poor human creature made to the likeness of God, but a poor human who has permitted his will power to diminish and disappear as far as the cult of God is concerned. His intellect has become obscured from the surfeit of lower instincts and baser ideals. He needs better ideals, a new set of thought and a new process of wish, desire and execution. We disarm the enemy by our defence when he attacks, but do we enliven and buoy up our own camp in his absence? Do we dispel the fear of the lurking enemy? Not unless we feed to the soul, to the intellect and the will, the food from which saints have been made, of which we all must eat if we are to become, in whatsoever fashion you please, children of God. If you would be convinced of the positive side of Christianity in the cure of a recidivist, simply ask him to make it a point to offer up some sacrifice daily to God, to give up something for the pure love of God and this daily, and note the effects of the love of God on his mental and volitive faculties.

Before closing this short study, let us glance once more at the " extraordinary " signs that stand in favor of the recidivist. St. Alphonsus has them in his treatise.[12] Some of these are: if the penitent manifests great sorrow either in his exterior manner or in the manner of his confession; if during the time since his last confession, he has fallen but has nevertheless made great efforts or did well under the temptations and the occasions; if he has undertaken to correct himself in some positive way; if he asks for added counsel or some more efficacious means to help him overcome the sin; if he had to overcome serious obstacles in order to come to confession, or if from his manner of confessing it would appear that it is not in the least mechanical or routine; if he came to confession because of some extraordinary cause— a mission, a retreat, a death in the family, or if his confession

[12] S. Alphonsus, VI, n. 460.

is extraordinarily good because, for example, he confesses sins hidden from past confessions; if he shows that he is beginning to appreciate the gravity of sin and to conceive some horror for it.

The recidivist is a problem for the confessor. The penitent is of himself helpless, morally speaking. Everything is to be hoped for from the grace of the sacrament of Penance and the effects of a good Communion, together with the coöperation of the person himself. But this coöperation is conditioned to a great extent on the advice, the exhortations, the understanding and the competency of the confessor. With adequate remedies, with a patient, zealous confessor who is willing to do as much for the soul as the medical doctor is willing to do for the body, all things are possible even in the case of the worst recidivist.

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THE PHILOSOPHY OF LIFE OF CATHOLICS AND THE CATHOLIC PHILOSOPHY OF LIFE.

FREQUENT contact with our people and friendly discussion of their problems and of their viewpoints on life reveal that the philosophy of life of Catholics to-day is not the same as the Catholic philosophy, or theology, of life. Conversations with priests in different parts of the country indicate that the priests are becoming aware of this condition and that it is general. Both priests and people manifest deep interest in a discussion of this disassociation of faith and life, its causes and its remedies. The first step in such a discussion is to make clear just how the philosophy of life of Catholics does differ from the Catholic philosophy of life.

The Philosophy of Life of Catholics.

Catholics have, indeed, been taught that the goal to which their life on earth should lead them is heaven and God. But through a gradual and rather indefinite process of reasoning and impression, they have come to feel and think that this goal is to be attained not so much by the positive substance of their lives—of their actions, thoughts, and purposes—as in a negative and accidental fashion, by avoiding certain excesses and performing certain actions on the side, as it were, and in passing. Thus they will tell you that, provided they avoid mortal sin in their everyday actions and fulfil certain required formalities, such as attending Mass on Sunday, receiving Holy Communion once a year, abstaining from flesh-meat on Friday, they will get to heaven. After all, have they not been taught that, provided they die free from mortal sin, they will go to heaven; that when they are in the state of grace, every action they perform that is not sinful is meritorious for heaven; or, at least, that provided they make the Morning Offering each day, every sinless action they perform in the state of grace increases their merit for heaven? The bare truth of this presentation of the spiritual life can, *perhaps*, not be convincingly impugned; but the general outlook on life, the philosophy of life, that results therefrom is most unfortunate.

Their faith, so far as they can perceive, presents our Catholics with nothing positive, substantial, attractive, for which *alone*

they should strive, to which they should really try to direct their whole life and everything they do. They understand that the attainment of God is the *main* purpose of life, but they do not understand that in the present order it is the *only* purpose of life, which *alone* makes anything else worth while. They can indeed conceive of someone directing his whole life to the attainment of God, but that, they think, is the special vocation of the religious and the priest. They themselves perceive a multitude of creature comforts and human objectives that attract them. To these they direct their lives, while endeavoring to save their souls on the side.

Thus, for Mary Maguire, life consists essentially of dates and dances and good times generally. She has to work most of the day. But that is a necessary evil. What she really lives for are the evenings off. She wants to save her soul, and goes to Mass on Sunday and to Communion once in a while; but saving her soul is certainly not her life. John Smith is a serious young man. He is studying law and wants to make a name for himself and some money, too, as a lawyer. So he studies hard. He goes out for a good time occasionally, but mainly that he may return refreshed and more energetic to his life's work. He is a good Catholic, faithful to his duties. He tries to avoid mortal sin and even goes to Mass and Communion occasionally during the week. But he cannot be said to be living for heaven. He is really living—so far as his general outlook on life is concerned—for his career as a lawyer, which appears desirable in and for itself. Thomas Williams, M.D., is considered an admirable man. He is a capable diagnostician, an excellent surgeon, devoted to his profession and generous to a fault. He gives his best attention to all his patients whether they can afford to pay or not. He is a practising Catholic also, takes his turn as an usher at Sunday Mass and is liberal in his contributions to the church. He does, indeed, desire to save his soul at the end of his life; but this life is substantially taken up with medicine for its own sake. Dr. Williams delights in his consultations and operations because he is able to carry on with such ease and efficiency and constantly makes new and interesting discoveries. He has a tender heart and finds his joy in relieving the sufferings of his fellowmen. He thinks of God, too, from time to time, but the substance of his thoughts and life is medicine and its human interest.

Our Catholics live their lives substantially—this is their general outlook—for some created good, for the accumulation of wealth, for pleasure, for advancement in social standing, for success in a profession, for the enjoyment of wife, or husband, and children, for the advancement of science or for the promotion of social (earthly) welfare. They do, indeed, realize—they are reminded of it constantly in church—that there is a future life and that they must take it into consideration, just as they realize that some day they must die. A husband and father will provide for the inevitable eventuality of death by taking out a life insurance policy for the benefit of his wife and children. He does not live for this life insurance policy. He lives to enjoy his family, to accumulate wealth, to do good and obtain renown in his profession. He takes care of the insurance policy as a side-issue. He regularly pays the required premiums on it as a necessary evil.

In a somewhat similar way, a large number of Catholics regard the future life. They do not live their lives for God and heaven. They live for natural, human goods, not necessarily evil in themselves, but not supernatural. But they know that some day they must die and go to heaven or hell. So they take out a future life insurance policy—a fire insurance policy—on the side. Better instructed Catholics would say that this future life insurance policy is sanctifying grace. Those not so well instructed would put it negatively as freedom from mortal sin. They do not live for the sake of this future life insurance policy, but they do pay premiums on it, on the side. These premiums are attendance at Mass on Sunday, Holy Communion at Easter Time, abstinence from meat on Fridays, avoidance of sinful excesses in their pleasures, and the like.

Some consider these premiums as necessary evils; they resent it if the Church increases them from time to time. All realize that if you voluntarily increase your premiums, you augment your policy, i. e. the reward that you are to receive in the future life, the possession of God. Some, therefore, go to Confession and Communion more frequently, attend Mass occasionally during the week, take an interest in various Church activities. But the attainment of God still does not appear to them as the one, only purpose of life. Life on earth is lived for earthly, natural

goods. You take care of your future life insurance policy on the side.

The point here is not that this is the way that people *live*, for we are all inclined to live this way to some extent; but that this is the philosophy of life, the more or less *conscious outlook* on life, of a large mass of our Catholics. I realize that there are all shades of opinion and that different people would express their viewpoint differently, but I submit that the foregoing is a substantially objective presentation of the mental outlook of many Catholics. Priests and laymen have confirmed this view. One seminarian said that his only objection was that he had been led to think that the presentation of sanctifying grace as a future life insurance policy was to be recommended.[1] The view that the future life is to be taken care of on the side of our lives like an insurance policy may in practice be sufficient to save many souls; but it is not the Catholic philosophy of life, nor is it conducive to vigorous Christian living.

The Catholic Philosophy of Life.

The Catholic philosophy of life (more properly but less popularly, theology of life) is something quite different. The key to the Catholic philosophy of life is the fact that in the supernatural order God, and God alone, is the last end of man. Last end is a rather cold term for something very attractive and inspiring. An end is something that is desired and sought because of its own value or attractiveness. God is the total last end of man in the supernatural order. Man can desire pleasure, praise, honor, power, knowledge, virtue for their own sake. But as Saint Thomas points out in IIa, IIae, Quest. I, none of these goods nor all of them together are able to satisfy man fully, because his will has as its object good in general, which no definite created good can adequate. God, however, is the universal good, infinite goodness itself, an ocean of attractiveness and beauty, to which nothing can be added. If we know and possess God as He is in Himself, we shall find in Him the full,

[1] Preachers who, in passing, compare sanctifying grace to a future life insurance policy do not intend the implications here set forth; but it should be made clear that sanctifying grace (more exactly, the soul elevated by sanctifying grace) is the root principle from which our whole supernatural living flows, just as our soul is the root principle of our natural life. The people should be made to understand that attaining God is our whole life and not something accidental or incidental like an insurance policy.

perfect and absolute satisfaction of all the desires of our heart. He is the object of goodness and beauty that will exhaust all our love, so that if we then love and desire anything else, it can only be as a reflexion of the beauty and goodness of God, in whom we already find our complete happiness.

If man had been created and left by God in the natural order, i. e. with just his constitution of body and soul, without the gifts of grace, man would never have been able to attain to the possession of God Himself. In the natural order man would have had no last end in the full and proper sense of the word, but he would have sought his happiness in a multitude of good things—knowledge, virtue, friends, honor, etc. It is true that the highest and best of these would have been abstract knowledge about God. But this natural knowledge of God would not have been the total last end of man but at most the main partial last end. Man would not desire other partial last ends, e. g. virtue, friends, honor, *uniquely* for the sake of God, known in this abstractive or analogical manner. The defect in the viewpoint of Catholics to-day is that they consider God in the supernatural order as if He were just the main one of many goods, as He would indeed have been *for man in the natural order.*

Christian revelation, however, tells us that man has been raised to the possibility of knowing and possessing God as He is in Himself,[2] and that for persons who have attained the use of reason there can be only an eternity of happiness through the possession of God in heaven or an eternity of suffering in hell.[3] It is on God alone, then, that the logical Christian should set his heart. Other goods — money, pleasure, praise, knowledge, friends, virtue—can have value for him, if we analyze the matter objectively, only as a means to reach God or as a reflexion of the goodness of God. A moderate amount of money helps us to reach God by removing worries with regard to the material necessities of life. We love our friends because we see in their attractiveness a faint reflexion of the beauty we love first of all in God. Virtue is both a means to reach God, to make ourselves worthy of Him, and a reflexion of His goodness.

But man finds in his nature—Catholics, those in the state of grace, along with the rest—a tendency to seek these natural,

[2] I Cor. 13: 8-13; I John 3: 2.

[3] Council of Florence, Denziger, 3: No. 693.

created goods for their own sake independently of God as law-giver, and that is sinful, or a tendency to seek these goods for their own sake in subordination to God as law-giver but not for the sake of God as last end, and that, while not of itself sinful, is not supernatural nor conducive to God. Everyone recognizes that to follow the first of these tendencies is wrong. It is with the second tendency that we are concerned here. We do tend to seek knowledge, for example, just because it satisfies our natural curiosity, because its possession is a quality and gives us standing among our fellowmen. We tend to acquire the natural moral virtues because they are in accordance with right reason, because they are a human good. But these and other similar tendencies which we find in our nature are just tendencies, not a supernatural philosophy of life.

The intelligent Catholic can see that since it has been made possible for him to attain to the possession of God Himself and since in God he will find all goodness, so that nothing else can add anything to the happiness he will find in God, it is reasonable that he should seek in all that he does only God. It is the attainment of God, and that alone, which will constitute our life a success. This high purpose should not, therefore, be something which we work for just on the side of our lives, as it were, but it should be the inspiration and substance of our every action. We should pray, work, study, recreate, speak, breathe just for the purpose of attaining God.

Not only is it reasonable that all our efforts should be directed to the attainment of God; it is obligatory upon all to strive for this perfect concentration of all their powers upon the one purpose of life. "Be ye therefore perfect, as also your heavenly Father is perfect" (Matt. 5: 48), our Lord has commanded us all. Love is the one force that drives us forward in all the acts that we perform. But our Lord has declared, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment" (Matt. 22: 37-38). This is a *commandment*, not a counsel. It does not mean simply that we are to do nothing displeasing to God or that we are to love God *more* than we love anyone or anything else, but that we are to love God alone—with our *whole* heart, our *whole* soul, our *whole* mind and our *whole* strength (Mark 12: 30). If we love any-

thing else, it is to be loved uniquely out of love for God so that love for it is not distinct from our love for God. The first and greatest commandment thus explained may seem impossible of fulfilment, but we must further note that it does not, like the Ten Commandments,[4] prescribe specific acts that we must perform or avoid here and now, but it prescribes the end toward which we must *strive*, as Saint Thomas explains, quoting Saint Augustine, in the IIa IIae Q. 184, art. 3, ad 2.

The supreme commandment, therefore, prescribes the end toward which we must strive, the love of God with our whole heart, the love of God alone; it requires that we *endeavor* to reach such a concentration of our souls on God that we shall seek Him alone in all that we do. It is the commandment of an end under an end. The last end is the possession of God in the beatific vision. This is a reward, given by God to us. The prerequisite condition that must be fulfilled by us before God will grant us the reward, is the subordinate end, the object of the supreme commandment. God will not give Himself to us in the beatific vision, unless we first give ourselves entirely to Him through the observance of the commandment of love without limit. If we do not succeed in fulfilling this commandment in the present life, we shall have to remain in purgatory until we do. The *minimum required* of us in this life is that we strive *positively* to attain to the love of God alone, to seek only the possession of God in all that we do. This is a commandment given not only to priests and religious but to the whole Christian people. We are all to strive to live our whole life for God just as God is one day to be the reward of all.

All the ordinary good actions of everyday life are capable of being ordained to the attainment of God. To put the same truth more correctly—starting with the end and descending to the means—the attainment of God, which is our one purpose in life, regularly requires the possession of many earthly goods and the performance of many natural and pleasant actions. Thus, if we are to overcome our faults and perfect ourselves, make ourselves worthy to be with God in heaven, we normally have need of a certain span of life on earth. Life on earth is

[4] Some theologians and exegetes believe that the first of the Ten Commandments includes the two great commandments extolled by our Lord. Others consider the two commandments of love distinct from the Ten.

desirable also as enabling us to lead others to the love and possession of God. If we are to live, we must work. The supernatural character of our desire to live extends, then, to our work. Many find that they can struggle toward the possession of God more generously, more congenially, in intimate conjunction with a human partner, in the married state. They rejoice that they can bring forth and form new hearts to know and love God, future citizens of the kingdom of heaven. Our nature requires a certain amount of relaxation, recreation and pleasure, that we may carry on or return to the real business of living, refreshed, cheerful and energetic.

It would be impossible to consider here in detail how all the natural elements of human life are to be viewed in a supernatural philosophy of living. We might summarize, however, by considering in connexion with the attainment of God the three categories of good, i. e. valuable, useful, and pleasurable. Valuable goods (*bona honesta*) i. e. goods having value in themselves apart from relation to other things, such as knowledge, virtue, friends, valuable goods of the natural order, are, in a supernatural philosophy of life, looked upon either as means to the attainment of God, e. g. knowledge, or as the reflexion of the goodness one loves first in God, e. g. friends, virtue. Useful goods (*bona utilia*) i. e. things that are good inasmuch as they serve for the attainment of something else, e. g. medicine for health, are accepted as conducive to some *bonum honestum*, which is itself considered, as just indicated, in relation to the beatific vision. Spiritual and sensible pleasures (*bona delectabilia*) are either natural or supernatural. The only supernatural pleasure we experience here below is the delight that may be found in meditating with love upon God whom we hope to possess, or in living just for the Lord. Other pleasures, even intellectual ones, are of the natural order; but they may be embraced in a supernatural philosophy of life inasmuch as they are found needful—in different degrees with different people —for the repose and refreshment of soul and body along the steep road to heaven. Pleasure accepted simply as the accompanying circumstance of a *bonum honestum*, e. g. satisfaction in the possession of knowledge, or of a *bonum utile*, e. g. pleasure in eating, is not sinful; but it is supernatural or supernaturalized only if it rises from a supernatural good or is accepted as in some

way conducive to the attainment of God. Thus, if Tom loves Mary and enjoys her company because Mary is a sweet, attractive girl, sincere and good, that is all right but not supernatural. If Tom—a very supernatural lad, you may say—loves and enjoys Mary because he sees in her beauty of soul and body a reflexion of the goodness he loves first of all in God, Tom's love for Mary is supernatural. If Bill goes out to a show because it affords him pleasure, which is all he desires in life, his intention is wrong. But if Bill considers the show as a " pause that refreshes " him for life's real work, his viewpoint is right. If life's goal is for Bill supernatural and he chooses pleasures that can in some way contribute to the attainment of that goal, Bill's enjoyment of these pleasures fits into a supernatural philosophy of life.

It is important to note at this point that it has not been our intention to imply that a man with a supernatural philosophy of life should or even can realize in a short time such a total supernaturalization of his whole life as has been described. It would be more correct to say that regularly such an ideal cannot be realized in this life, even by the members of contemplative religious orders. Our purpose was to show that such a total supernaturalization of life is practical *as an ideal*, that it is *objectively* possible and will be *subjectively* realized in proportion to the generosity and energy of each one. If we cannot realize it in fact, it is because we cannot find sufficient generosity in out weakened nature; not because the ideal is in itself unrealizable. A philosophy of life, after all, deals first with ideals, with an objective scale of values, and only in the second place with the practical way to attain these ideals. A good philosophy of life is not only solidly realistic about realities: it is also extremely idealistic about ideals. It has been the purpose of the present essay to point out that it is not only reasonable but also obligatory upon us to take the total supernaturalization of our lives as an objective toward which we sincerely and positively direct our efforts. For any Christian to be unwilling to strive toward the total gift of himself to God is a grave sin directly against the supreme commandment. As Saint Augustine puts it, " If you say, it is enough, you have already perished." [5] The primary, distinctive element, therefore, of the Catholic philo-

[5] Sermon 149, at the end; *Opera Omnia*, Edition Gaume, Paris, 1837, vol. V, col. 1183.

sophy of life is the conviction that the one and only goal of man's life—since he has been raised to the supernatural order by God—is the possession of God and the one essential requisite for the attainment of this goal is that he strive to love, desire and seek God alone.

We need devote less attention to the Catholic philosophy of life in so far as it regards the means to be used to attain the goal and to fulfil the necessary condition. The general, necessary means—prayer, the sacraments (especially the Holy Eucharist), penance and mortification, the observance of the Ten Commandments of God and the Precepts of the Church—are not, as a rule overlooked in the philosophy of life of Catholics, though they may, at times, be neglected in practice.

As regards the non-obligatory means of reaching our supernatural end, the Church teaches officially that virginity is more conducive to this end than the state of marriage,[6] and thereby implies that the observance of the evangelical counsels is most favorable to sanctity. But one has to estimate the value of means in practice not only according to their intrinsic worth but also in relation to the character and dispositions of the person who employs them. Non-obligatory means, moreover, remain non-obligatory. There is, consequently, ample ground for diversity in secondary matters in the supernatural outlook on life.

In regard to these matters the Catholic philosophy of life is not one but many. Some will feel that the best way to detach their hearts from creatures and attach them to God alone is to vow themselves generously to observe poverty, chastity and obedience. Of these some will prefer the contemplative life, while others will find the active life better suited to their character. Some people will feel that they can attain God best through the joys and sacrifices of the married state—gradually, through a daily experience of the vanity of creatures, coming, in the evening of life, to the wholehearted conviction that God alone is worth while. Others will find that they can work out their salvation most efficaciously through single life in the world, dedicated to some high and noble enterprise. The important thing for all of them, if theirs be the Catholic philo-

[6] Council of Trent, Session XXIV, Canon 10, Denziger, 980.

sophy of life, is that they be convinced that the one valid purpose of their lives, the purpose which should be the real moving force in every action they perform, is God alone and that the substance itself of the life of each day should be theocentric, directed toward God in a positive manner.

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THE EUCHARIST IN ST. JOHN VI.

IT is beyond the scope of this discussion to prove that St. John is the author of the Fourth Gospel.[1] The problem is merely to find the meaning in that part of chapter 6 in which our Lord refers to His body and blood, and to Himself as the food of life. Some Protestant theologians hold that this passage does not refer to the Eucharist.[2] However, many other Protestant and Liberal Scripture scholars contend that the verses in question deal with the Eucharist [3] and with Christ's real presence therein.[4] Since the Council of Trent, Catholics have been quite unanimous in finding at least a portion of our Lord's discourse, clear teaching of His real presence in the Eucharist.[5] That portion deserves, therefore, a detailed and thorough analysis.

The Real Presence.

> 50. This is the bread descending from heaven, so that if anyone eat of it he may not die. 51. I am the living bread who descended from heaven. If anyone shall eat of this bread, he will live forever, and the bread which I shall give, is my flesh in behalf of the life of the world. 52. The Jews, therefore, quarreled among themselves saying, how can this man give us His flesh to eat? 53. And so Jesus said to them, amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, you have not life in you. 54. He who crunches [6] My flesh

[1] I wish, however, to call attention to an article by J. F. Springer in the *Anglican Theological Review,* 6 (1923), pp. 132-140. By a brilliant piece of internal criticism, the author establishes against Stanton that the sixth chapter is the work of the man who composed the rest of the Fourth Gospel.

[2] "Men eat His flesh and drink His blood, when they use for their own advantage His sacrifice, when they assimilate to their own being all the virtue that was in Him . . . Eating and drinking can only mean the complete acceptance of Him and union with Him as thus manifested." M. Dods in the *Expositor's Greek Testament,* 1^{7}, p. 758.

[3] "The background of the Gospel is sacramental. It not only relates how Jesus taught the necessity of Baptism and the Eucharist, but implies a general knowledge of the Sacraments by readers of the Gospel . . . In John VI the story of the miraculous feeding of the multitude introduces a long discourse maintaining that it is necessary to eat the flesh and drink the blood of the Son of Man in order to gain life. The reference to the Eucharist is unmistakable." Kirsopp Lake and Silva Lake, *An Introduction to the New Testament,* New York, 1937, p. 61. Also, Clarence T. Craig in *Journal of Biblical Literature,* 58 (1939), pp. 37-42.

[4] Among others, A. H. McNeile, in the *International Critical Commentary* under *The Gospel according to St. John 1,* pp. clxvii-clxx, also pp. 208-225.

[5] Catholic theologians in general gave the same interpretation of John 6 *before* and *during* the Council of Trent. F. Cavallera, in *Revue d'Histoire Ecclesiastique,* 1909, pp. 687-709.

[6] This unusual word will be explained later.

and drinks My blood, has eternal life and I shall raise him up at the last day. 55. For My flesh is true food, and My blood is true drink. 56. The man crunching My flesh and drinking My blood remains in Me and I in him. 57. As the living Father sent Me and I live through the Father, so the man crunching Me will live through Me. 58. This is the bread which came down from heaven. Not as your fathers ate and did die. The one crunching this bread will live forever. 59. This He said, teaching in the Synagogue in Capharnaum. 60. Many therefore of His disciples hearing, said, this word is intolerable, who can listen to it? 61. But Jesus knowing in Himself that His disciples muttered about this, said to them, does this scandalize you? 62. If therefore you behold the Son of Man ascending whither He was previously? 63. The spirit is the thing which vivifies, flesh avails nothing. The words which I have spoken to you are spirit and life. 64. But there are some of you who do not believe. For Jesus knew from the beginning who were the ones not believing and who was (to be) His betrayer. 65. And He said, For this reason I said to you that no one can come to Me unless it were given to him by the Father. 66. At this (moment) many of His disciples went back[7] and no longer continued to walk with Him. 67. And so Jesus said to the twelve, do you also wish to withdraw? 68. Simon Peter answered Him, Lord to whom shall we go? You have the words of eternal life. 69. And we (still) believe and know that thou are the holy one of God. 70. Jesus answered them, have I not chosen you twelve? and one of you is a devil. 71. He spoke of Judas the son of Simon of Kerioth. For he was to betray Him, one of the twelve.

This is the bread descending from heaven, so that if anyone eat of it, he may not die (v. 50). The word *this* (*outos*), referring to bread, is certainly connected in sense with v. 48, "I am the bread of life." Therefore if verses 50 and following *clearly* refer to the Eucharist, the same is true of v. 48. Verses 27-48 probably deal with the same topic, but are not discussed in this article. *If any man eat* (*phagé*) *of it.* That real material eating is meant, is created by a study of other verses of this same chapter. After Jesus had crossed the Sea of Galilee and the multitude had followed Him, He asked, "Whence can we buy bread, that these men may *eat*?" (*phagosin*, v. 5). Thereupon He multiplied the loaves and gave to the multitude

[7] To their native towns or home.

real food. The next day, these people came from the place where they ate (*ephagon*) the bread (v. 23), and our Lord said to them, " You seek Me, not because you have seen signs but because you have eaten (*ephagete*) of the loaves " (v. 26). The multitude then asked for a sign, saying " Our fathers ate (*ephagon*) the manna in the desert . . . He gave them bread from heaven to eat " (*phagein*, v. 31). Now manna was actual nourishment. Our Lord takes up the point of discussion introduced by the Jews and answered, " Your fathers ate (*ephagon*) the manna in the desert and are dead. This is the bread descending from heaven, so that if anyone eat (*phagé*) of it, he may not die. I am the living bread who descended [8] from heaven, if anyone eat (*phagé*) of this bread " . . . (vv. 49-52). What our Lord had affirmed in the third person, He now asserts openly of Himself in the first.

He states, therefore, that He, the living bread from heaven, must be eaten, and that this eating will produce eternal life. What construction did the Jews place on His words? They asked, " How can this man give us His flesh to eat? " (*phagein*, v. 52). They understood Him to be using plain, literal language. Now it is true that the Jews and even the disciples often took literally an expression which the Saviour meant to be interpreted figuratively. For instance, the Jews did not understand His reference to the rebuilding of the temple (John 2:19); Nicodemus understood baptismal or spiritual rebirth in a matter of fact way (John 3:4); and the disciples were astounded on one occasion when their Master said, " I have food to eat which you know not " (John 4:32). They saw none in sight except what they had just bought. *But in all these cases we are given an interpretation.* In the first example, John having witnessed the Resurrection, gives us the key to its meaning,[9] in the second our Lord Himself corrects the crude notions of Nicodemus, and in the third He tells the apostles, " My food is to do the will of My Father, who sent Me, that I may perfect His work ".[10]

[8] *Katabainon*, of the bread; *katabas*, of Himself. As eucharistic bread, He is daily descending; His Incarnation began as a single historical fact.

[9] The best study of our Lord's words on that occasion and of St. John's commentary on them is by A. Dubarle in *Revue Biblique*, 48 (1939), pp. 21-45.

[10] In Matt. 16:6-13, He also corrects a wrong interpretation on the subject of food. See also John, 11:11-16.

It is highly significant, therefore, that our Lord made no effort to correct the interpretation of the Jews concerning eating His flesh. Indeed far from making an explanation, He asserted solemnly, "Amen, Amen, I say to you, unless you eat the flesh of the Son of Man [11] and drink His blood, you shall not have life in you" (v. 53). In other words, He threatens loss of salvation to those who do not eat His flesh. Now it is evident that He would be most anxious to have the Jews understand the nature of the act whose omission would incur this dire penalty. He would be eager to correct any wrong impression.

Does He even suggest an explanation? Far from it. After the question propounded by the Jews, He uses even stronger language. He adds a new element, the drinking of His blood. Now God Himself had legislated against the drinking of blood of animals. To Noe and his sons, He said, "Everything which moves and lives will be to you for food, as green herbs I have given all things to you, except that flesh with blood you shall not eat" (Gen. 9: 3-5). This same prohibition He retained in the Mosaic legislation: "Any man from the house of Israel and those strangers who sojourn among you, if he shall eat blood, I shall set my face against his soul and I shall destroy him from his people. Because the life of the flesh is in the blood, and I have given it to you, that by it on the altar you should offer expiation for your sins, and the blood may be for the expiation of the soul" (Lev. 17: 10-12). This prohibition is repeated in the next line. If anyone by hunting or by fowling should bag a beast or bird *which may be lawfully eaten*, the blood must be drained (v. 13). Again the warning is emphasized (v. 14).

[11] This is a title which our Lord attributed to Himself. Daniel in prophecy had thus referred to the Messiah (Dan. 7: 13), and our Lord, by vindicating the name to Himself, claimed the Messianic office (Matt. 24: 30-32; 25: 31-34; 26: 64). Rationalist critics say the title was never actually used by Christ, but introduced into His speeches by later redactors to prove His Messianic claims. However, if we consider the data merely scientifically, the opposite conclusion emerges. The title is rarely used by the Apostolic Fathers. But if it were introduced *after* our Lord's time, under the influence of Messianic consciousness, we would expect a more frequent use in the early Christian writings. St. Paul *never* employs the expression, nor do the authors of the other epistles. Why not, if it was in general use *after* our Lord's time? On the other hand, all the four evangelists use it, but always when quoting our Lord directly. They never refer to Him by that title, nor do they put it into the mouths of the people. The only explanation of this astounding fact is that they are not falsifying history, but recording it. F. Roslaniec, *Filius Hominis*, Romae, 1920, pp. 9-15, also S. R. Driver, in Hastings *Dictionary of the Bible*, 4, 581-583. Verse 53 therefore is one of the many from which we receive indirect and therefore strong confirmation of the historicity of John's Gospel.

The same admonition is found in the Book of Deuteronomy: "Beware of this alone, that you eat not blood, for the blood is for the life, and therefore you ought not to eat the life with the meat, but pour it as water on the ground, that it may be well with you and your children after you, when you do what is pleasing in the sight of the Lord" (Deut. 12: 23-25). Hence it stands to reason that our Lord, who was a Jew, who reverenced His Heavenly Father, who came not to destroy but to fulfil the Law, would never have told Jews that they must drink, not the blood of animals, a thought utterly abhorrent to them, but *His own blood*, unless He intended that what He said to be understood in the stark, obvious and literal meaning.

But this point can be emphasized even more strongly. Our Lord expands His answer. He continues, "He who eats My flesh and drinks My blood, has everlasting life and I shall raise Him up at the last day" (v. 54). But here He employs a more precise expression for "he who eats" (*o trogon*). Now the word *trogon* means crunch or crackle, and was used in connexion with the eating of bread. For instance at the Last Supper, our Lord said, "He who (*o trogon*) eats My bread, will raise his heel against Me" (John 13: 18).

Lest, however, his hearers still might have some lingering doubt as to his meaning he adds, "for [a very important word] My flesh is *true* (*alethes*) food and my blood is *true* drink" (v. 55). Now the word *alethes* in the New Testament means not fictitious or dreamed. Thus at the end of the story of the deliverance of Peter from prison we read, "And (Peter) followed him (the angel) and he did not know that what was done by the angel was true (*alethes*); he thought he was seeing a vision (Acts 12: 9). With the lapse of time, he became convinced he was awake, so he said, "Now I know truly (*alethos*) that the Lord sent His angel" (v. 11). Another example. St. Peter writes, "Through Silvanus... I wrote briefly, begging and attesting that this is the true (*alethe*) grace of God, in which you stand" (1 Pet. 5: 12). That is, your religion is not false but the genuine one. St. Paul exhorts his Christians to think of whatever is true (*alethe*), i. e. whatever is not adulterated or fallacious but genuine (Phil. 4: 8). This is the sense, therefore, in which our Lord says His flesh is *true* food and His blood *true* drink. To clinch His point, He repeats, "this is the bread

which came [12] from heaven. Not as your fathers ate (*ephagon*) and died; the one crunching (*trogon*) this bread will live forever" (v. 58). The difference between manna and His flesh is not that one is real food and the other is not,[13] but that the first could not produce eternal life while the second could.[14]

Not only the Jews were scandalized, but many of His own disciples left Him. Even then, He made no explanation. Why? Clearly because none was necessary. And finally, after Peter's sublime confession, He said, "Have I not chosen you twelve, and one of you is a devil" (v. 70). This remark is of extreme significance. His sermon brings up in His mind the thought of Judas's future betrayal. Now that took place at the Last Supper. Noteworthy also is the fact that John informs us that our Lord was referring to Judas (v. 71); he thought no other remark in the sermon needed explanation. Here we must remember that John wrote down this discourse many years after the Council of Jerusalem (Acts 15: 6-30), at which he himself was present (Gal. 2: 9). Now at that council, legislation was enacted prohibiting the eating of bloody flesh, and for the reason alleged by St. James, lest the converts from Judaism be scandalized, for the Jews even of the Diaspora heard the Mosaic legislation read to them in the Synagogues on the Sabbath (Acts 15: 20-22). Therefore if our Lord had some obscure metaphorical meaning in the references to drinking His blood, surely at the late date at which he composed the gospel, St. John would have noted it.

Confirmation of the Doctrine.

Moreover, we must remember that at the time the Apostle wrote, there were already in existence Christian writings clearly

[12] *Katabas*, speaking of Himself then present. He came once from heaven as the *Verbum*.

[13] From the dialogue between our Lord and the Jews and also from Exod. 16: 12 foll., it is evident that manna was material food. It is referred to as spiritual in 1 Cor. 10: 3, but St. Paul there uses *pneumatikon*, not in opposition to material, but in the sense of miraculous, and also to denote that it was the type of a higher food, the Eucharist. See F. Zorell, *Lexicon Graecum Novi Testamenti*,[2] also F. Prat, *La Théologie de Saint Paul*, 2[10], p. 317.

[14] G. A. Barton writes, "(the author of the Fourth Gospel) emphasized the fact that Christ Himself is the genuine bread from heaven . . . whereof if a man eat, he shall not die. He is also at great pains . . . to distinguish this bread which came down from heaven from the Eucharist," *Studies in New Testament Christianity*, Philadelphia, 1928, p. 111. As a matter of fact, what St. John says of this bread, he asserts of Christ's body and blood (pp. 50-52, 53-60).

referring to the Eucharist which used the same terminology that St. John employed in chapter 6. Hence, it would be impossible for the author of the Fourth Gospel to give a different meaning to religious terms *already in use* in the Christian community.

The first literature which has come down to us on the subject of the Christian Eucharist is found in the eleventh chapter of St. Paul's First Epistle to the Romans, a letter written between 55 and 60 A. D. In this epistle St. Paul states that he had already preached this doctrine to the congregation. He informs his Christian converts that he has received his Eucharistic doctrine from our Lord Himself, who celebrated the Last Supper on the night *on which He was betrayed* (v. 23). The procedure was as follows: Christ took *bread*, and giving thanks, He broke and said, "This is My body (*soma*) . . . This chalice is the New Testament in My blood" (vv. 23-26). This bread, i. e. the body, is to be eaten [15] (vv. 26-30). Now there is not the slightest doubt that in this passage St. Paul inculcates the doctrine of the real presence of our Lord in the Eucharist.[16] The Synoptics, all of whom describe the institution of the Blessed Sacrament, give identical details, and employ the same expressions. All three refer to Judas's betrayal (Matt. 26:25; Mark 14:20; Luke 22:21). Our Lord employed the word eat (*phagete*, Matt. 26:26). The substance to be eaten and drunk were His body and blood (Matt. 26:26-29; Mark 14:23-25); Luke 22:19-21).

It is worthy of note that St. John uses the word flesh (*sarx*), while St. Paul employs the word body (*soma*). Now from the term (*sarx*), one can obtain further light on St. John's meaning, for it is a key word in his theological system. As is well known, St. John was most insistent in proving against Cerinthus [17] and the Docetae the reality of our Lord's human nature. The doctrine of Cerinthus was briefly this. Jesus was born of Joseph and Mary; after baptism, Christ descended upon him in the form of a dove; later Christ soared back from Jesus, Jesus suffered and rose again, but Christ remained passible.[18] The

[15] St. Paul does not have the words "take and eat," before the phrase "This is My body," but the words of the Vulgate are in accord with the context.

[16] I have elaborated the proof of this thesis in *Thought*, 11, (1936), pp. 181-194.

[17] The celebrated story of John and Cerinthus at the bath in Ephesus is found in Ir. *Adv. Haer.* 3, 3, 4.

[18] Ir. *Adv. Haer.* 1, 26, 1.

Apostle attacked this duality of person most strongly. "Who is the liar," he asks, "unless the one who denies that Jesus is the Christ"?[19] He gives a criterion by which we could distinguish the true believer, "In this know the spirit of God: every spirit which confesses that Jesus Christ came in the flesh (*en sarki*) is from God, and every spirit which does not confess Jesus, is not from God, and this is the (spirit) of the Antichrist, of whom you have heard that he is coming, and now is in the world already."[20] "Many seducers have come into the world, who do not confess that Jesus Christ came in the flesh (*en sarki*), this is the seducer and the Antichrist."[21] In his prologue, the beloved apostle having in mind his opponents, wrote, "The Word was made flesh" (*sarx*, 1: 14).

Keeping in mind John's theological views and his terminology, it is impossible to agree with those who hold that John toned down the Eucharistic views prevalent in his time. For instance, George Barton writes, "During the forty to seventy years between St. Paul and the Fourth Gospel a profound change swept over the Church . . . with reference to the Eucharist, a change against which the author of the Fourth Gospel found himself called upon to protest. To those who dip below the surface of the Fourth Gospel, his protest is very clear, though it has only become evident to scholars within the last twenty years... Addressing himself to such men [Gentile converts], he emphasized the fact that Christ Himself is the genuine bread from heaven . . . whereof if a man eat, he shall not die. He is also at great pains . . . to distinguish this bread which came down from heaven, from the elements of the Eucharist . . . He felt himself so enlightened by that Paraclete which had come to represent Christ, that he could utter with authority, some of the many things which Jesus had to say, but which the Disciples could not bear when He was with them in the body. Such a direct experience of illumination and vitalizing gives one, he declared, eternal life. *This is to partake of the Living Bread* (italics mine) . . . To such Communion, he tells us Christ calls men. To have this experience is, he declares in substance, the real

[19] 1 Jn. 2: 22.

[20] 1 Jn. 4:2-4.

[21] 2 Jn. 7. This language is in keeping with the character of John as portrayed in the Synoptics, e.g. Mark 3: 17; Luke 9: 54.

Communion—*to celebrate the real Eucharist*" (italics mine).[22] Now the criterion to be applied to St. John's doctrine is not what view scholars, i. e. Rationalist scholars, have adopted within the last twenty years, but the view which contemporary readers of St. John would gather. To them he wrote that the Verbum who became *flesh*, who came in the *flesh*, proclaimed that men must eat His *flesh*, for it was real food.

Ignatius of Antioch, who was practically a contemporary of St. John, and like him a bishop of Asia, was confronted by the same adversaries. He frequently warns his readers against the Docetae, whose doctrines would destroy Christianity, for the fundamental doctrine of this religion is Christ's resurrection after suffering and death.[23] Now though Ignatius calls faith the flesh (*sarx*) of Christ and love His blood,[24] he most certainly holds that the Eucharist is really the body and blood of Christ. For instance, he writes, "breaking one bread which is the medicine of immortality, which is the antidote that we should not die, but live forever in Jesus Christ."[25] Or again, "Be careful, therefore, to use one Eucharist (*for there is one flesh sarx*) of our Lord Jesus Christ, and one cup of union with His blood, *one altar*, as there is one bishop with the presbytery and the deacons, my fellow servants, in order that whatever you do, you may do it according to God."[26] "I have no pleasure in the food of corruption or in the delights of this life. I desire the bread of God, *which is the flesh* (*sarx*) of *Jesus Christ*, who is the seed of David, and I desire as drink His blood, which is incorruptible charity" (*agapé*).[27] The next quotation is startling. It tells us why the Docetae, against whom St. John wrote, abstain from the Eucharist as practised in the Churches of Asia. "They abstain from the Eucharist and prayer because they do not confess that the Eucharist is the *flesh* (*sarx*) *of our*

[22] George Barton, *Studies in New Testament Christianity*, Philadelphia, 1928, pp. 110-114.

[23] For instance, *Ad Trall.* 8-11; *Ad Smyrn.* 1 & 3; and *Ad Eph.* 20. A good edition of Ignatius's works is found in the *Apostolic Fathers with an English Translation*, by Kirsopp Lake, vol. 1, New York, 1925. The above references are found on pp. 218-222, 250-256, and p. 195.

[24] *Ad Trall.* 8, (Lake, p. 219).

[25] *Ad Eph.* 20 (Lake, p. 195) Cf. John 6: 50, 51; 53-60.

[26] *Ad Philad.* 4 (Lake, p. 243).

[27] Ad Rom. 7 (Lake, p. 234). Lake considers the last word a synonym for the Eucharist or of the religious meal originally connected with the Eucharist.

Saviour, Jesus Christ who suffered for our sins, which (flesh) the father raised up by His benignity." [28]

In other words, orthodox Christians in Asia and contemporaries of St. John held that the Eucharist was the *flesh* of Christ. When the beloved Apostle in chapter 6 tells us that His Master preached that He would give us His *flesh* to eat, there is no doubt as to the interpretation that would be placed upon these words by the earliest readers of his gospel.[29]

False Interpretations of the Doctrine.

Among those who reject the literal interpretation of this chapter is Guy Kendall. He writes: "But in reading that chapter (chapter 6) it must be remembered that the discourse after the feeding of the Five Thousand is one of several occasions where a too literal idea is corrected by Jesus. The Jews said 'How can this man give us his flesh to eat?' just as Nicodemus had said, 'Can a man enter again into his mother's womb?' and the woman of Samaria, 'Give me this water that I thirst not, neither come all the way hither to draw'. Chapter VI, then, should mean: 'I can give you my flesh and my blood (my life), but spiritually not literally'. 'The words that I have spoken to you are spirit and life'" (VI, 63).[30] Many other theologians rely on verses 60-64 to show that our Lord explained His previous words and showed that His references to His body and blood were not to be taken in a realistic sense.[31]

These views, however, do not show a careful study of the entire chapter. They do not take into account the fact that our Lord offered no explanation of His words *after* the Jews quarreled among themselves asking, "How can this man give us His Flesh to eat?" (v. 53). In fact, from that moment on, He not only did not tone down His language, but made it stronger and

[28] *Ad Smyrn. 7* (Lake, p. 259).

[29] It is difficult to comprehend, therefore, why C. C. Richardson should write, "If indeed the Sixth Chapter of St. John's Gospel has reference to the Eucharist . . ." *The Christianity of Ignatius of Antioch*, New York, 1935, p. 56.

[30] Guy Kendall, *A Modern Introduction to the New Testament*, London, 1938, p. 181.

[31] Thus M. Goguel, *L'Eucharistie des Origines à Justin Martyr*, Paris, 1910, p. 208; J. Reville in *Revue de l'Histoire des Religions*, 56 (1907) pp. 148-152; H. Barbier, *Essai Historique sur la Signification Primitive de la Sainte Cène*, Saint-Blaise, 1911, p. 114-116; George A. Barton, *Studies in New Testament Christianity*, Philadelphia, 1928, pp. 112-114; C. J. Wright in *The Mission and Message of Jesus* by Major, Manson and Wright, New York, 1938, p. 777.

plainer. Many of His disciples then said, "This speech is intolerable, and who can bear it?" (v. 60). Thereupon our Lord pronounced the words cited by our non-Catholic adversaries. What happened? Many of the disciples left Him, and walked no more with Him (v. 66). They still found His words hard to believe. Why so, if He had corrected their "too literal idea"? His question to the twelve (v. 67) suggests the possibility that they too might depart, but even to them He offers no hint of a hidden meaning. St. Peter in his answer affirms that he believes the words of his Master, because he recognizes Him as the holy one of God [32] (v. 69). From this statement it seems that even at the very end, the Apostles found the sermon of our Lord somewhat difficult to accept. This confession of St. Peter must not be overlooked; it is a valuable commentary on the doctrine.

Verses 61-64 which furnish the basis of the difficulty against the literal interpretation read as follows: "Jesus knowing within Himself that His disciples muttered about this, said to them, Does this scandalize you? What, therefore, if you see the Son of Man ascending whither He was previously? The spirit is the thing giving life: flesh avails nothing. The words which I have spoken to you are spirit and life." The sense of the first part of our Lord's words is: You are scandalized by My statement. But you will not be when [34] I ascend to heaven. You have been scandalized because you thought I was referring to the eating of My dead flesh. No, it is the flesh animated by My spirit. This is the key which will solve your difficulty.

For Christ as a living being, descended from heaven and in the flesh, will ascend to prove that His body is not subjected to the laws of nature. To prepare both the Apostles and the multitude for His sublime teaching, He had already walked upon

[32] Not as the Son of God, as the Vulgate has it, but as the Messias. It is astounding that St. Peter did not say more, considering that our Lord had already claimed equality with God and had been understood in this sense by the Jews (5: 17-20). On another occasion Peter did make a confession of Christ's divinity (Matt. 16: 16), and this confession is in accord with the scope of John's Gospel. The more reserved confession reported here shows that St. Peter is not yet fully illumined by the light of faith. It is also an indication of John's fidelity to the historical setting.[33]

[33] M. J. Lagrange, *Évangile Selon Saint Jean*, Paris, 1936, p. 191.

[34] The word *Ean* does not imply a doubt of His Ascension. Thus He says: "And I if *Ean* I be lifted up from the earth, will draw all things to Myself" (12: 32).

the waters (6: 19). This miracle together with His Ascension would demonstrate that His living body had spiritual qualities, and hence one should not consider the eating of it in the same light as the eating of other flesh. The multiplication of the loaves (6: 5-15)[35] also had a part in His preparation of the minds of His hearers. It proved that He could feed a multitude on what seemed an insufficient quantity of food. One should not wonder, therefore, how His body is to feed many. It is the body animated by His spirit, and His power no one can question.

The words which I have spoken are spirit and life. The subject of My discourse was spirit and life. St. John frequently usese *remata* for doctrine. Thus in the answer of St. Peter: "You have the words of eternal life" (6: 68), the meaning is, you have the doctrine that leads to eternal life. Or again, our Lord said: "He [Moses] wrote concerning Me. If you do not believe his writings, how will you believe My words?" (5: 47).[36] There is a parallelism in verse 63. A) My soul vivifies My flesh and makes it capable of accomplishing the results to which I referred, viz. that men should possess eternal life and live through Me. Dead flesh, of course, cannot produce these effects. B) The subject of My discourse was not dead flesh, but flesh vivified by the spirit as the life principle.

The Jews had understood our Lord to assert that His flesh was material food to nourish the body. He asserts that, though real and material, it nourishes the soul, not the body. In this sense it is spiritual nourishment. That this or some similar interpretation of the lines is the correct one, receives confirmation from the following verse: "But there are some of you who do not believe. *For* He knew from the beginning who were those not believing, and *who was to betray Him*" (v. 64). Notice the word *for*. Here John gives a key to the meaning of the preceeding words. He says that our Lord had Judas and his betrayal in mind.

[35] Our Lord fed the multitude miraculously on two occasions. This was the *first*: it is also related in Matt. 14: 15-22; Mark 6: 31-45; Luke 9: 10-18; The walking over the water is described in Matt. 14: 22-33 and Mark 6: 45-52. Now the Synoptics refer to a dialogue between our Lord and His disciples. John is more specific; he mentions Philip and Andrew. Another argument against critics who say John is not writing history.

[36] Cf. also 3: 34; 8: 47; 12: 47; 14: 10; 15: 7; 17: 8.

On other occasions our Lord did speak of a spiritual or mystical union between the faithful and Himself and His Heavenly Father. In the beautiful parable of the vine (15: 1-7), He tells us that we cannot live a supernatural life or produce its fruits unless we are united to Him.[37] This mystical union makes us His intimate friends, to whom He reveals His most precious secrets. " I have called you My friends, because all things which I have heard from My Father, I have made known to you " (15: 15). As a result, we do His holy will. " If any man love Me, he will keep My commandments, and My Father will love him, and we shall come to him, and make our dwelling with him " (14: 23). This mystical bond gives us a power similar to His own, " Whatever you ask in My name, that shall I do " (14: 13). It assures us of peace and interior joy, even in the midst of persecutions, " My peace I leave you, My peace I give to you " (14: 27). " In the world you will have suffering, but be of good heart, I have conquered the world " (16: 33).

But in regard to the sermon found in chapter 6, this is the significant point. The sublime pedagogue, who can speak in the most simple terms of an *entirely spiritual* union, here insists, after doubts, questions and even apostacy, on the necessity of eating His flesh and drinking His blood. The inference is inescapable. He speaks in those terms because He wishes no one to mistake His meaning. His body is true food, and His blood is true drink.[38]

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[37] Our Lord does say that he is the true *(alethiné)* vine, but the words " true vine " are not to be taken in a literal, but in a figurative sense. In chapter 6, our Lord is using the word *Alethes* in reply to those who ask how he can feed them with His real, i.e. physical body. The point to be noticed there is that in His answer He stressed *the reality of His body* as food. The word *alethiné* in chapter 15, brings out the *reality of the influence* which we receive from Christ by grace.

[38] C. J. Wright overlooks this point and neglects to consider the *milieu* in which John wrote when he states, " when the author says flesh and blood, he no more means the physical realities which these denote than when he says that Jesus is light or door or wind." *The Mission and Message of Jesus* by Major, Manson and Wright, New York, 1938, p. 776.

Analecta

CONSTITUTIO APOSTOLICA.

BALTIMORENSIS
(WASHINGTONENSIS).

AB ARCHIDIOECESI BALTIMORENSI TERRITORII PARS SEIUNGITUR AC NOVA EXINDE ARCHIDIOECESIS " WASHINGTONENSIS " ERIGITUR, EIDEM BALTIMORENSI ECCLESIAE AEQUE PRINCIPALITER UNITA.

PIUS EPISCOPUS
SERVUS SERVORUM DEI
AD PERPETUAM REI MEMORIAM

Supremae ecclesiasticae potestatis est tum novas, si rerum et locorum adiuncta id exigant, dioeceses erigere, tum hierarchicum gradum illis tribuere civitatibus, quae et religionis incremento et dignitate qua pollent, praecellunt. Iamvero intra Archidioecesis Baltimorensis limites urbs exstat *Washington*, Gubernii Americae Septemtrionalis Foederatarum Civitatum sedes, quae pluribus catholicis institutis (inter quae praeclarae adnumerantur Studiorum Universitates et benefica iuvenibus imbuendis collegia) apprime floret, atque simul tam frequens incolis postremis hisce annis facta est tantisque viribus atque opibus augescit in dies ut iure meritoque Sedes Apostolica cathedrae archiepiscopalis splendore censuerit ipsam decorandam; eoque libentius quod iucunda perhibeatur occasio centesimi quinquagesimi re-

currentis anni, ex quo et ipsa urbs *Washington* Foederatorum Statuum caput constituta et sedes episcopalis Baltimorensis primum condita sit. Quapropter Nos, auditis venerabilibus Fratribus Hamleto Ioanne Cicognani, Archiepiscopo titulari Laodicensi in Phrygia, Delegato Apostolico in Foederatis Americae Septemtrionalis Statibus, atque Michaële Iosepho Curley, Archiepiscopo Baltimorensi, suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, apostolicae potestatis plenitudine urbem *Washington* et totum territorium intra fines Columbiae districtus contentum ab archidioecesi Baltimorensi seiungimus et novam exinde archidioecesim erigimus, ab ipsa Washington urbe *Washingtonensem* nuncupandam. Novae autem huic sedi omnia tribuimus iura, privilegia et praerogativas, quibus ceterae archiepiscopales sedes ad iuris communis normam fruuntur et gaudent, illamque iisdem adstringimus obligationibus et oneribus quibus ceterae adstringuntur. Archiepiscopalem cathedram ipsius archidioecesis in ecclesia, in eadem urbe *Washington* exstante, Deo in honorem S. Matthaei Apostoli dicata, figimus, eamque propterea ad archiepiscopalis ecclesiae gradum et dignitatem extollimus eique concedimus iura, honores et privilegia ad ceteras archiepiscopales ecclesias ad normam sacrorum canonum spectantia. Volumus vero ut nova haec Archidioecesis Washingtonensis metropolitanae Ecclesiae Baltimorensi *aeque principaliter* unita sit, sub communi appellatione *Baltimorensis-Washingtonensis*. Ambae proinde Ecclesiae sub iurisdictione, regimine et administratione erunt unius Antistitis pro tempore Baltimorensis-Washingtonensis. Ipse vero canonicam duarum Archidioecesium possessionem seorsum accipiet, servato sedi Baltimorensi praecedentiae honore, itemque in Baltimorensi urbe habitualem habebit residentiam, ita tamen ut per aliquod anni tempus, sive continuum sive intermissum, in archidioecesi Washingtonensi quoque degere valeat. Ad ipsarum autem Ecclesiarum regiminis unitatem strictiorem reddendam statuimus ut unica sit, in urbe quidem Baltimorensi, pro duabus Archidioecesibus Curia archiepiscopalis, unicum dioecesanorum Consultorum Collegium, itemque unus Vicarius Capitularis, sede vacante, eligatur. Quod ad clerum peculiariter attinet, decernimus ut, simul ac hae Litterae Nostrae de novae Archidioecesis erectione ad effectum demandatae fuerint, eo ipso clerici intra eiusdem fines legitime exstantes

ipsi Ecclesiae incardinati censeantur, salva tamen Archiepiscopo facultate clericos in utriusque archidioecesis utilitatem adhibendi, eisdemque beneficia ecclesiastica promiscue conferendi. Ad haec autem omnia, ut supra disposita et constituta, exsecutioni mandanda venerabilem quem supra diximus Fratrem Hamletum Ioannem Cicognani, in Foederatis Americae Septentrionalis Statibus Delegatum Apostolicum, seligimus, eidemque propterea facultates ad id necessarias et opportunas tribuimus, etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate constitutum, facto eidem onere ad S. Congregationem Consistorialem authenticum peractae executionis actorum exemplar quam primum transmittendi. Praesentes autem Litteras et in eis contenta quaecumque, etiam ex eo quod quilibet quorum interest, vel qui sua interesse praesumant, auditi non fuerint, vel praemissis non consenserint, etiam si expressa, specifica et individua mentione digni sint, nullo unquam tempore de subreptionis vel obreptionis aut nullitatis vitio, seu intentionis Nostrae, vel quolibet alio, licet substantiali et inexcogitato, defectu notari, impugnari vel in controversiam vocari posse, sed eas, tamquam ex certa scientia ac potestatis plenitudine factas et emanatas, perpetuo validas exsistere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus ad quos spectat inviolabiliter observari debere, et, si secus super his a quocumque, quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum prorsus et inane esse et fore volumus et decernimus: non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibus universalibusque Conciliis editis, generalibus vel specialibus Constitutionibus et Ordinationibus Apostolicis, et quibusvis aliis Romanorum Pontificum, Praedecessorum Nostrorum, dispositionibus, ceterisque contrariis quibuscumque, etiam speciali mentione dignis, quibus omnibus per praesentes derogamus. Volumus denique ut harum Litterarum transumptis, etiam impressis, manu tamen alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur fides, quae hisce Litteris tribueretur, si ipsaemet exhibitae vel ostensae forent. Nemini autem hanc paginam dismembrationis, erectionis, concessionis, statuti, mandati, derogationis et voluntatis Nostrae infringere vel ei contraire liceat. Si quis vero id ausus temerario attentare praesumpserit, in-

dignationem omnipotentis Dei et beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo trigesimo nono, die vigesima secunda mensis Iulii, Pontificatus Nostri anno primo.

ALOYSIUS Card. MAGLIONE
a Secretis Status

Fr. RAPHAËL C. Card. ROSSI
S. C. Consistorialis a Secretis

Alfonsus Carinci, *Proton. Apost.*
Carolus Respighi, *Proton. Apost.*

SACRA CONGREGATIO RITUUM.

MARIANOPOLITANA SEU ALBANEN. IN AMERICA.

BEATIFICATIONIS ET CANONIZATIONIS SERVAE DEI CATHARINAE TEKAKWITHA, VIRGINIS INDAE.

SUPER DUBIO.

An signanda sit Commissio Introductionis Causae in casu et ad effectum de quo agitur.

O altitudo divitiarum sapientiae et scientiae Dei, quam incomprehensibilia sunt iudicia eius, et investigabiles viae eius! (Rom., XI, 33), exclamat Apostolus, arcanam misericordiarum Dei effusionem in vocatione gentium maxime admiratus. Haec enim vocatio ad fidem et iustificatio gratuitum Dei donum est, eodem Apostolo docente: *Iustificati gratis per gratiam ipsius, per redemptonem, quae est in Christo Iesu* (ib., 3, 24); *Non est accepto personarum apud Deum* (ib., 2, 11); et *Non est distinctio Iudaei et Graeci* (ib., 10, 12), *pro omnibus enim mortuus est Christus* (2 Cor., 5, 15); et *Omnes homines vult salvos fieri et ad agnitionem veritatis venire* (1 Tim., 2, 4); omnibus necessaria media ad salutem Ipse praebens, ita ut qui veritatem non amplectatur inexcusabilis fiat; *omnis* autem, licet pauper, inops et ab hominibus despectus, *qui credit in eum, non confundetur* (Rom., 9, 33), quin immo eum Deus suscitat a terra et erigit, *ut collocet eum cum principibus populi sui.*

Ad hanc gloriam Dominus Catharinam Tekakwitha, Virginem Indam Americae Septentrionalis, e tribu a Gallis *Agniers*, ab Anglis *Mohawks* nuncupata, Iroquaeorum nationis, evexisse videtur. Hunc nempe sanctitatis florem divina Sapientia ab

illis ipsis regionibus eduxit, quae non ita pridem sanguinem ebiberant Sanctorum Isaaci Jogues eiusque Sociorum Matryrum e Societate Iesu, atque inter illas ipsas Iroquaeorum gentes hoc immaculatum lilium intactum custodivit et coluit, quae eorundem Sanctorum Matryrum carnifices exstiterant.

In pago Ossernenon prope Auriesville, in hodierna dioecesi Albanensi in America, anno circiter 1656 nata, patrem paganum habuit, matrem vero christianam e natione Algonchinorum. Quartum aetatis annum agens, utroque parente et unico fratre orbata, ab avunculo, christianae religionis acerrimo osore, in suam familiam est assumpta, in qua indorum moribus instituta fuit.

Quum ineundarum nuptiarum tentaminibus, intimo iam tum et fere inconscio virginitatis amore compulsa, fortiter restitisset, multa ideo passa est.

Anno 1667 tres e Societate Iesu missionales apud Catharinae avunculum per triduum deversati sunt, quorum cura Catharinae credita fuit. Tres autem post annos, stabilis missio ibidem fuit constituta et deinceps, scilicet anno 1675, nostra virgo a P. Iacobo de Lamberville S. I. inter catechumenos fuit adscripta, sequenti autem anno, die sollemni Paschae, attentis extraordinariis eius virtutibus atque plusquam congrua praeparatione, baptismi sacramento ab eodem Patre de Lamberville fuit abluta.

Ut persecutiones atque pericula, quod ad ipsam fidem, declinaret, clam avunculi domo aufugiens, ad S. Francisci Xaverii de Sault missionem, nunc Caughnawaga dictam, in ditione Canadensi sitam, longum itineris spatium emensa, se contulit, in qua vicus, solum ex christianis et catechumenis constans, fuerat constitutus; quem, celeberrimarum paraquariensium reductionum instar, missionalis Pater tam in spiritualibus, quam in temporalibus regebat.

Hac in missione Catharina miras in christiana perfectione progressiones fecit, orationi, carnis mortificationi totam se dedens, in qua certe excessisset, nisi a sui spiritus moderatore fuisset cohibita. Attentis hisce animi dispositionibus, Patres missionales praeter consuetam normam a se prudenter inductam, maturius prae ceteris ad sacram Mensam, postea vero in piam a Sancta Familia societatem, in quam tantummodo ferventiores christiani recipiebantur, Catharinam admiserunt. Quin etiam Famulae Dei expetenti concesserunt ut die 25 Martii 1679 perpetuae

virginitatis votum, prima (ut videtur) inter illarum regionum Indos, privatim emitteret.

Christi bonus odor effecta, alios quoque contribules suos ad missionalem vicum suo exemplo attraxit, ubi hi christianam vitam ferventiori pietate excolebant.

Multis infirmitatibus afflicta, quas patientissime toleravit, die 17 Aprilis an. D. 1680, sacro refecta Viatico, sollemni pompa delato, sacroque Oleo linita, dulcissima verba "*Iesu, amo te*" pronuncians, ad caelestem Sponsum, quem amaverat, quem quaesierat, quem semper optaverat, evolavit. Sanctitatis fama, qua Serva Dei iugiter est fruita, sepulcrum eius prope pagum Caughnawaga Missionis Iroquensis, in hodierna dioecesi S. Ioannis Quebecensis, a Patribus Societatis Iesu sedulo custoditum, peregrinationum metam effecit, quae usque adhuc post tria ferme saecula perseverant.

Praeclara huius famae testimonia sunt potissimum cum plenarii Baltimorensis Concilii, a. 1884 habiti, votum pro Causae Introductione Summo Pontifici oblatum, tum posteriores Postulatoriae Litterae a cunctis Cardinalibus, Archiepiscopis, Episcopisque Foederatorum Statuum ditionisque Canadensis nec non plurimorum Indorum cum suis ducibus nuper exhibitae, quae fervens Americani populi postulatum ostendunt.

Ut huic optatui satis faceret, Episcopus Albanen. in America ordinaria auctoritate processum super fama sanctitatis annis 1931-1932 construxit, in Urbem postea delatum. Quum haec Causa inter antiquas sit accensenda, vigore Motus-proprii die 6 Februarii 1930 a Pio XI fel. rec. editi, Historicae Sectioni, Sacrae huic Congregationi adiunctae, minus est demandatum historca documenta exhibita scrutandi, alia perquirendi, omnia ad critices normas cribrandi, utque quid inde colligendum sit atque diiudicandum aperiret. Cui quidem mandato egregie ab eadem satis factum est. Quum itaque plene probatum fuerit documenta haec authentica esse, plenamque fidem mereri, cumulate prorsus exinde sanctitatis fama Servae Dei comprobatur.

Quaere, instante Rmo P. Carolo Miccinelli S. I., Causae huius Postulatore legitime constituto, in Ordinariis Sacrorum Rituum Comitiis die 9 huius mensis habitis, subscriptus Cardinalis S. R. C. Praefectus, Causaeque huius Ponens, dubium discutiendum proposuit: *An signanda sit Commissio Introductionis Causae, in casu et ad effectum de quo agitur.* Et Emi Patres, post relationem

eiusdem Cardinalis, auditis suffragiis Officialium Praelatorum, nec non audito voce et scripto R. P. D. Salvatore Natucci, Fidei Promotore generali, attentis Postulatoriis Litteris, omnibusque accurate perpensis, rescribere censuerunt: *Affirmative* seu *Signandam esse Commissionem Introductionis Causae, si Ssmo placuerit.*

Facta autem, subsignata die, ab eodem Cardinali Praefecto, Ssmo D. N. Pio Papae XII relatione, Sanctitas Sua, Sacrae Congregationis rescriptum ratum habens, Commissionem Introductionis Causae Servae Dei Catharinae Tekakwitha propria manu signare dignata est.

Datum Romae, die 19 Maii 1939.

C. Card SALOTTI, *Praefectus.*

L. ✠ S.

A. Carinci, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PLAYS OF A CHRISTIAN CHARACTER.

What have we actually toward the making of a good Catholic theatre? There are at least ten thousand good-sized stages and auditoriums in parishes and schools throughout our country. If we include fairly large stages we will reach the number of at least fifteen thousand. This is not just a guess, but it is the conclusion of an experience of sixteen years in the field of the parish and school stage on a national scale. The Catholic Dramatic Movement has at present over nine thousand stages on its mailing list, which is still increasing every season and has not reached all Catholic stages yet by any means.

The Catholic Church has the organization to "unite" these stages. The Church, as such, is the best organization in the world. There is no doubt, if Communists and Fascists had such an organization to work with, they, in their zeal, would have conquered the world long since. They have to build up, while we have a well organized unity.

We also have the people to work with. There are plenty of young people with sufficient dramatic talent in our Catholic organizations and schools. We also have the audience. Our people like home-talent plays. The children on the stage fill the auditorium with their parents, relatives and friends. The same is true in regard to young people.

There remains the material means, which are taken care of by financial gains of the plays themselves. They were at least satisfactory in most cases before the bingo craze spoiled our people. Of course financially bingo parties are now more apt to spoil the taste of our people for truly Christian shows, and financially bingo parties are now more apt to succeed tremendously in comparison with the returns on shows. But this fact

should rather speak against the un-Christian bingo parties and for the shows of a Christian character.

So we have the means and required possibilities of a strong Catholic stage. Where then lie the difficulties?

One difficulty is to be found in our halls and stages. Many parishes and schools have large halls which represent an investment of many thousand dollars. But this does not, in most cases, mean a well equipped stage and auditorium. It is a fact that most of the architects are not able to build a hall and stage well. For this purpose a professionally trained stage expert should be consulted. Acoustical requirements, dimensions of the stage, visibility, and possibility of lighting equipment, space for actors, property, costumes, and many other modern machines; all these must be taken into consideration in planning a stage and auditorium. Our equipment must compete to a certain extent with those of the modern professional stage. We cannot be satisfied with the old-fashioned stage without modern equipment. The technique of the stage has seen many fine improvements during the past few decades. Our people see their effects in other theatres and they will miss them on our stages. The Communists are well aware of this fact and make the best possible use of modern facilities to attract the crowd. They clothe their false ideas in beautiful modern dress and the result is well known to us. Much greater should be the results, if the beauty of truth appears in the light of our modern and well equipped stage.

We have the organization, but we must make use of it. What a power would we represent, if all Catholic stages in parishes and schools were strongly united together, if all these stages would present shows of a Christian character. Instead we have the sad fact that still there are so-called Catholic stages which make no effort whatsoever to use them for Catholic Action, but are still giving plays of a doubtful, if not a perverse, character. Is it not a contradiction in action and spirit, if priests on Sunday preach against divorce and other social evils and at the same time invite their people to a play in their hall where Christian virtue of family and social life are ridiculed or where the contrary of what they preach is actually shown. Actions are more powerful than words, and drama is action. One doubtful or suggestive play does more harm to the souls placed in our

care than hundreds of sermons can do good. So also a good play leaves a deeper impression than any sermon. Many pastors of souls, who have experience in the field of a truly Catholic stage, have given me this assurance in hundreds of letters. But " strongly united " means even more than a spiritual union, by which we all work in the same spirit and yet each one as an individual. The Holy Father's wish doubtless is for a strong organization, in which all the members are united and coöperate for the same purpose. Only such an organization of the Catholic stages constitutes a power in the field of Catholic Action.

We have the potential actors and audiences, but these potential factors must be made a reality. Unfortunately, our home-talent plays and school productions do not reach the standard of the secular and especially the Communistic propaganda stage. We have sufficient talent, but the talent must be developed. It is not enough just to " put on a play," to say the lines and go through a few stiff actions. We must have truly artistic acting on the stage. Only if our performances in acting and technique reach the standard of the advanced modern stage, will they in the long run find a regular, large and well satisfied audience of people who come to see the show for its own merits and who will benefit spiritually and artistically. If we reach that standard, then also financial success will result.

How can we accomplish this? Do we have to engage high-salaried technicians and actors to improve the standard of our stages and performances? This would result in financial failure. All we have to do is to train our own young people, to develop their latent talents. In large parishes there are young people with talents as technicians and actors. These should be trained in a school of the drama with a Catholic spirit. If we want to make our stage a power in Catholic Action, this Catholic spirit is very important and training in a secular atmosphere will not serve the purpose of shows of a Christian kind.

The Catholic Dramatic Movement is conducting such a Training School in Drama at its headquarters in Oconomowoc, Wisconsin, where young Catholic men and women are trained in the arts of the theatre by experienced men and women of the theatre. The director of the Training School in Drama was formerly chief director in different theatres of central Europe.

Tuition and other expenses are kept as low as possible. The Catholic spirit is guaranteed by the ideals of the Movement which is well known to the thousands of stages which, during the past sixteen years, have been connected with this large national organization. A good Catholic character in the students is just as much required as dramatic talent. Many parishes and organizations have sent their best young people to this school. After training is completed they return to their home stages to act as professionally trained directors or technicians or to take full charge of all dramatic activities. It is intended to train dramatic directors and technicians for parishes and schools who will be able to make their hall a community center, to give all kinds of entertainments, from children's plays and folk dances to artistically and highly developed stage productions. Such dramatic directors are no financial burden to the parish or school; on the contrary, the returns from their labor pay much more than their wages. Larger parishes should have a professionally trained full-time dramatic director.

Here is an exceptional opportunity to do some true Catholic Action. We have stated above that there are many good Catholic young men and women with sufficient talent to be trained as professional parish dramatic directors. Unfortunately, most of them have not the necessary funds required for training. The Catholic Dramatic Movement has given, and still is giving, free training to a number of such poor but good and talented young people. But since the Movement is not a profit-making enterprise, its funds are very limited. I do not think that Catholics could do anything more timely and more important in this time of great need of Catholic leadership than to help us train these young men and women as leaders in parish activities.

The training is not only in the strictly dramatic field, but parish activities in general, in Catholic Youth Organization activities, in the Confraternity of Christian Doctrine, Catholic Instruction League, in women's clubs, in entertainments and instruction of children. They are to be prepared to provide all kinds of entertainments, a variety of programs and activities —in short, to make the parish hall the social centre of the parish. Every one realizes that there is need of such leadership, but the training naturally costs money. It takes money to feed them

during their training time and expensive equipment is necessary, and the instructors are entitled to a decent living wage. All instructors are experts in their particular field, who are willing to make sacrifices for Catholic Action, but we cannot expect everything from them.

Catholic organizations and individuals could help us in training these young leaders, by giving scholarships, or at least helping these poor boys and girls to pay their expenses. In large parishes, as is being done, priests with or without the help of some individual society or person can send one or two of their talented young people to this training school. After their training is completed they return to their parishes as dramatic directors. If necessary, the money paid for their training may be refunded from the salary they receive as directors. In this way all large parishes could have professionally trained dramatic directors, able to make their parish hall an interesting social center for all people, young and old.

Besides this Training School in Drama which is open throughout the year and which receives students at any time, the Catholice Dramatic Movement conducts a Summer School in Drama at Marquette University in Milwaukee, Wisconsin, and provides lectures and evening courses in Milwaukee and other cities in the neighborhood during the year. Of course, it cannot be intended to train dramatic directors completely in such limited courses, but it gives a very definite training and creates the necessary interest for further study. The Summer School in Drama is mostly attended by directors, teachers, and students of the drama who cannot attend the full courses of the Training School during the year.

The well trained Catholic dramatic director needs also proper plays for his " shows of a Christian character ". Catholic plays do not mean exclusively religious plays. The theatre is life. The Catholic theatre is Catholic life. We should be Catholics not only in church but every moment of our lives. We should live our religion. This is the very essence of Catholic Action. So also the Catholic stage must portray all phases and all stages of Catholic life. All our plays, whether they deal directly with religion or with social and family life, must breathe this Catholic atmosphere. Religion must not be spoken of in pious words,

only: it must be lived. Let us here again learn from our enemies in this battle of ideas. The Communistic propaganda stage does not talk about Communism, but its spirit, its ideas permeate their shows. The Catholic atmosphere which we require for a Catholic play does not even necessarily mean a religious atmosphere. A show may be moral without touching on religion at all. While penetrating deeply into the private lives of people, it can also bring out and extol the most noble of human feelings —the spirit of sacrifice and heroism—inspired by religion.

All these means provided by the Catholic Training School in Drama and the publication department of the Catholic Dramatic Movement do not fulfil all the requirements of our Holy Father. They may suffice for the individual stage, but they do not yet create that unity which is necessary to make the Catholic stage a real force in the field of Catholic Action. Organization is needed. Several attempts have been made to organize Catholic stages nationally. Only one of these organizations has lasted over a very limited number of years. Here again it was the Catholic Dramatic Movement which showed the way to a lasting national Catholic theatre organization in this field. An organization of this kind must comprise all branches of stage work, from publishing plays to the training of stage hands and dramatic directors. It must be a valuable help to its members. It cannot just depend upon the good will and cooperation " for the cause ". It must have something to give its members.

The Catholic Dramatic Guild, as a department of the large national organization, the Catholic Dramatic Movement, has the means to provide all this. In coöperation with the other departments of this large organization it is able to encourage young playwrights and to publish and market the more advanced work of authors; it publishes a magazine, *Practical Stage Work*, in which by word and picture it shows how to stage plays. It sends free copies of plays and stage publications to its members to help them in the selection of plays and in the building up of a dramatic library. Its Bureau of Information gives practical suggestions in any branch of dramatics, it tells how to make costumes or rents them to Catholic stages at low rates, it provides posters, drawings and photographs of actual scenes of the plays

produced by amateur and professional groups. And finally in its Training School it gives professional and experienced training to actors, directors and technicians.

M. HELFEN.

Oconomowoc, Wisconsin.

WHEN IS "IN PARADISUM" CHANTED?

Qu. At funerals, after the Mass and Absolution have been completed, should the "In paradisum" and the "Benedictus" with the antiphon be chanted on the way to the cemetery, as the funeral cortege moves through the church?

Resp. Fortescue, in *The Ceremonies of the Roman Rite Described* (pp. 451 and 452) says: "If the coffin is taken at once to the place of burial, the procession is now formed (after the prayer, 'Deus cui proprium est' has been chanted), as when it was brought to the church. As it is carried to the cemetery the choir sings the antiphon 'In paradisum deducant te angeli.' If the distance is great, other suitable psalms may be sung after this antiphon. At the grave . . . the celebrant intones the antiphon 'Ego sum,' the choir sings the 'Benedictus' . . . After Mass and the Absolution, if the body is not taken at once to be buried, the antiphons 'In paradisum' and the 'Ego sum,' with the 'Benedictus' and all that follows, are sung or said. If the body is buried another day, or later, it is not necessary to repeat these prayers at the grave; but this may be done. The whole funeral service may be repeated another day, at at another church, if the burying is delayed."

PRAYER BY NON-CATHOLIC FRIEND.

Qu. If a Catholic patient in a hospital is visited by a friend who is a Protestant minister and the minister asks the patient whether he has any objection to the minister's saying a prayer for him, what should the patient do and say?

Resp. The fact that the minister asks whether or not his Catholic friend has any objections indicates that he is aware of the Church's attitude to *communicatio in sacris*, and that he intends to recite the prayer as a private charitable act, and not in his official capacity. The Catholic may accept the offer and thank his friend for this real evidence of friendship.

PRAYERS AT GRAVE IN CASE OF POSTPONED BURIAL.

Qu. Some cemeteries have chapels; others have vaults for the dead bodies while the ground is frozen. What prayers and ceremonies should be used in these cases?

Resp. The answer to this question is contained in the quotation from Fortescue on the preceding page (161). If the body of the deceased is brought from the church to the cemetery chapel or vault and is not to be buried until later, the 'Ego sum' with the 'Benedictus' and the prescribed prayers are then chanted or recited, weather and circumstances permitting. They may be repeated or omitted when the body is actually laid to rest. It would seem appropriate to repeat them if relatives and friends are present for the actual burial.

FLOWERS ON THE ALTAR DURING LENT.

Qu. May flowers be used on the altar during Advent and Lent on feasts of the first class?

Resp. It is the desire of the Church that the altar, during the seasons of Advent and Lent and on the occasions of funerals, be vested as simply as possible (*Ceremonial of Bishops*, 11, 13 and 18). No flowers should be placed on or near the altar when the Mass or Office of the season is said at these times. Exceptions to this rule are made for the Third Sunday in Advent, the Fourth Sunday in Lent, Holy Thursday, Holy Saturday, the vigil of Christmas and the feast of the Holy Innocents (*Matters Liturgical*—Wuest-Mullaney, No. 75). Moreover, the altar may be ornamented with flowers on festal days, as on the day of First Communion in a parish church, or the altar of St. Joseph during the month of March (S. R. C., 11 May, 1878, n. 3448). It seems proper to use flowers on the altar during Advent and Lent on any feast, especially those of the first class, when violet is not used by the celebrant of the Mass.

It is always well to recall that the proper place for flowers on the altar is between the candlesticks, to the right and left of the tabernacle and never in front of it. It is a violation of the sacred traditions of the liturgy to transform the altar into a garden of flowers (*The Eucharist-Law and Practce,* Durieux-Dolphin, nn. 183-379).

WEARING CASSOCK AND SURPLICE AT SICK-CALL.

Qu. When can a priest dispense with the prescription of the liturgy requiring the wearing of the cassock and surplice on a Communion call? I have noticed a great lack of uniformity among priests in this regard. Some will make their Communion calls vested in cassock and surplice. This practice, of course, is in full conformity with the spirit of the rubrics. But, if the priest drives to a sick-call in his own automobile, he always runs the risk of having to leave his car due to engine trouble, accidents, etc. He would thus be put in an embarrassing predicament. Other priests will don a surplice over their street clothes on their arrival at the home of the sick person. The combination of a surplice and civilian garb is, to say the least, incongruous. Still others go on a sick-call in street clothes and will change into cassock and surplice at the home of the sick person. While this practice has much to recommend it, it is difficult to carry out in making Communion calls at non-Catholic institutions. Some liturgists claim that the obligation of wearing cassock and surplice on a Communion call (at least the surplice) binds *sub gravi.* Would present-day conditions in the United States permit a priest to dispense with the cassock and surplice on a Communion call?

Resp. The prescriptions of the liturgy are quite precise, nor does there appear to be any relaxations from the general law. The secular or anti-Catholic atmosphere in some parts of the world make it impossible to carry out each and every prescription, and the inquirer is invited to read the treatment of "Custom" by a competent moral theologian, for instance, *Theologia Moralis*, by Vermeersch, Tract. III, Tit. II, Cap. X, Sup. 1, or Dom Philip Oppenheim's *Institutiones Systematico-Historicae in Sacram Liturgiam* (Vol. III, Pars II).

CONFESSION OF SINS ALREADY FORGIVEN.

Qu. All sins are forgiven in a worthy confession. A penitent has no sins to tell in his next confession, so he tells a sin of his past life in order to get absolution. As this sin was forgiven in some previous confession, how is it subject now to absolution?

Resp. The fact that a sin is forgiven does not exclude it always even from what is called the necessary matter of confession, for it may have been forgiven indirectly, as when one forgets to confess a certain sin, or it may have been forgiven by an act of contrition. It still must be subjected to the power

of the keys, for in the present order sin is only forgiven through some relation, either actual or intentional, to this power. We distinguish necessary matter and sufficient matter. In the latter category are all venial sins and mortal sins that have been directly remitted through the sacrament of Penance. The acts of the penitent which are the necessary matter for the sacrament of Penance can be exercised with regard to these sins. They can be confessed. We can be sorry for them. We can make satisfaction for them. The absolution of the priest, which is the form of the sacrament, can also be exercised in regard to these sins. The grace of the sacrament remaining *per se* remissive of sin does in this case bring it about, because the sin is already forgiven, but as in the sacraments of the living grace is increased in the soul (Cf. Conc. Trid., Sess. 14, c. 5—Const. *Inter cunctos*, Benedict XI.—Merkelbach, *Theol. Mor.*, vol. III, p. 376).

INDISCRIMINATE DISSEMINATION OF BIRTH CONTROL INFORMATION.

Qu. In view of the publicity that is being given to "legitimate birth control" and the Rhythm theory, may a priest safely, in conscience, mention the matter to persons about to marry, at instruction of converts and in preaching?

Resp. There are, it seems, two serious objections to the indiscriminate dissemination of "Rhythm" knowledge. The first is that the social side of marriage is completely disregarded and attention is given only to that which is conceivably beneficial to the individual, regardless of whether or not such emphasis is justified in particular cases. The second is the scandal that arises from proclaiming this teaching far and wide. Many people lack the training necessary to make proper distinctions, and from the fact that one thing is said to be licit, it is not difficult for them to conclude erroneously to something else. Already there is a great deal of talk about "Catholic birth control" which is not good either for those in the Church or for those outside. It is a question which of its nature belongs to the confessional, and even then it is to be discussed cautiously and advice given with prudence and discrimination. While the new theory is materially and medically at variance with that which existed at the time of the response of the Sacred Poeniten-

tiaria, 16 June, 1880, formally and ethically the same conditions still obtain. Hence we are still obliged by it. "Conjuges inquietandos non esse posseque confessarium sententiam de qua agitur illis conjugibus, caute tamen insinuare, quos alia ratione a detestabili onanismi crimine abducere frustra tentavit."

HOLY WEEK SERVICES IN CONVENT CHAPEL.

Qu. Is a priest allowed to perform the Holy Week services in a convent chapel if no servers are to be had?

Resp. "There seems to be some doubt concerning the functions of Holy Week in a semi-public oratory, on account of certain decisions of the S. R. C. But to our mind there can be only two reasons for denying the performance of the service, viz. a lack of ministers or vestments so that the ceremonies cannot be performed, even according to the *Memoriale* of Benedict XIII, and a prohibition of the local Ordinary." So writes Augustine, in *Liturgical Law*, p. 26. According to this authority, the priest is not allowed to perform the Holy Week services in a convent chapel without servers. If these solemn functions cannot be carried out properly, they should be omitted. They cannot be performed fittingly without servers.

DOES MORTAL SIN EXCLUDE A PERSON FROM THE MYSTICAL BODY?

Qu. Since sanctifying grace, which makes us members of the Mystical Body of Christ is lost by mortal sin, does the committing of a mortal sin exclude a person from the Mystical Body?

Resp. If we are to suppose, as does our correspondent, that the foundation for the Mystical Body of Christ is the actual existence of sanctifying grace in the soul, we would have to conclude that mortal sin excludes a person from that Body. The question then arises, should we consider the Mystical Body of Christ as coëxtensive with the soul of the Church, viz. including all those who are in sanctifying grace, whether they have received the baptismal character or not, or as the body of the Church, namely made up of those who have received the sacrament of Baptism and who are still in communion with the Church. Now no one can belong to the soul of the Church

without in some way or another belonging to the Body either through the actual reception of baptism or through the implicit desire or intention of so doing. The Mystical Body of Christ then primarily is made up of all baptized people who are not notorious heretics, schismatics, or excommunicated in the absolute sense of the word, viz. *vitandi.* All who are in the state of mortal sin are dead members, but nevertheless members of the Mystical Body. Secondly: extensively, it includes all who are not baptized but who nevertheless are in the state of sanctifying grace, because the state of grace is impossible in the present order without some relationship to the Church which Christ instituted, much the same as we say that no mortal sin is forgiven without some relation to the sacrament of Penance. (Cfr. Billot, *De Ecclesia Christi,* vol. I, pp. 271 sqq.).

HYMNS IN VERNACULAR AT BENEDICTION.

Qu. To what extent are hymns in the vernacular allowed to be sung at Benediction of the Blessed Sacrament? Has some concession been made of late years?

Resp. Hymns in the vernacular are allowed at Benediction, provided 1. they are not translations of liturgical hymns like the Te Deum, etc. (S. R. C., 27 Feb., 1882; *Decr. auth.,* 5832 ad III); 2. the Tantum Ergo is sung in Latin in its proper place before the actual Benediction (S. R. C., 23 March, 1881; *Decr. auth.,* 6825 ad II).

MIRROR IN SANCTUARY TO HELP ORGANIST DIRECT CHANCEL CHOIR.

Qu. I wonder whether or not you have had the following question proposed for solution: namely, is it liturgical and proper to hang a mirror in the sanctuary during High Mass in order to help the choirmaster and organist direct the chancel choir? The console is at the Gospel side of the sanctuary. Half the choir face the organist and half face the mirror. The mirror is used only for High Mass and is removed afterward.

Resp. We know of no objection, especially if the mirror is not conspicuous because of its size or its visibility from the congregation.

ALIENATION OF CHURCH PROPERTY.

Qu. I would be pleased if you would kindly inform me just what is meant by the alienation of church property. For example suppose a parish has some worn-out vestments which will hardly ever be used again and are boxed away but which are good enough to be used with a little repair, is it lawful for him to send these vestments to some Mission Society? The said vestments at present are hardly worth $10.00. The statutes of the diocese say that neither movable or immovable church goods are to be alienated without the bishop's permission, but would this apply to things of such small value that are no longer being used?

Resp. Alienaton is the transfer of the right of ownership (*ius in re*) of an object from person to person. This is the strict sense of the term. Canonists, however, use the term to denote any act which might, at a later time, involve the transfer of this right. Thus a sale or donation of an object would be alienation strictly speaking, whereas a mortgage on church property would be alienation in its wider sense.

If the case submitted above were to be judged according to the common law of the Code, such a donation could be made according to the prescriptions of canon 1535. This canon states that prelates and rectors may make small and moderate donations from the movable property of their churches and also that they may make larger donations if there be a justifying cause, such as reward, piety, or Christian charity. Certainly, even if the vestments in question were of greater value than estimated by our correspondent, but had little use because of their replacement by new vestments, the donation would clearly be justified by charity. The purpose of the laws regulating alienation of church property is to prevent deterioration of the property and in the present case no such deterioration would result from the donation.

Since the case must be judged according to particular law, namely the diocesan statutes, and there appears to be no express provision in these statutes for donations of small amounts or values, it may safely be presumed that the mind of the diocesan legislators is the same as that of the legislators of the general law and such a donation may be made without permision of the bishop.

DISTRIBUTION OF BLESSED ASHES AT HOME OF SICK?

Qu. May a priest bring the blessed ashes to the laity in their homes to the sick who are unable to be present in church on Ash Wednesday? May the ashes be given on the first Sunday of Lent?

Resp. Where the custom is found, blessed ashes may be imposed on the faithful outside Mass, and also on the first Sunday of Lent after Mass, according to a decree of the Sacred Congregation of Rites, 30 June, 1922, No. 4373. There seems to be no reason why a priest cannot impose the ashes on the sick in their homes.

HOLY COMMUNION TO SICK ON HOLY THURSDAY.

Qu. Is it permissible to distribute Holy Communion to the sick on Holy Thursday, who are not receiving Viaticum?

Resp. Yes. In a parish church, however, after the altars have been stripped and the Blessed Sacrament has been removed to the altar or chapel where It is solemnly kept until Good Friday morning, Viaticum only should be given. But this direction does not bind *sub gravi* and any serious reason would excuse from it. Ordinarily, the pastor would take Communion to the sick before the solemn function of the day.

INDULGENCES OF CHURCH UNITY OCTAVE.

Qu. The recent authentic collection of indulgences, *Preces et Pia Opera* (1938), does not contain any reference to indulgences formerly granted to those participating in the " Church Unity Octave," whereas the *Collectio Precum Piorumque Operum . . . Indulgentias adnexuerunt ab anno 1899 ad 1928* mentioned them. Does this omission imply that these indulgences are revoked?

Resp. In the 1938 edition referred to by our inquirer there is an entire chapter devoted to indulgenced prayers for the conversion of non-Catholics (Sectio III, pro peculiaribus rerum adiunctis, cap. IV, pro conversione acatholicorum, nn. 575-585). But, as our inquirer states, none of these corresponds to that contained in the *Collectio* (n. 289). This indicates that the indulgences contained in the edition of 1929 are revoked. The decree of the Sacred Penitentiary of 31 December, 1937, states

that this Collection was prepared at the command of the Holy Father, who in an audience accorded Cardinal Lauri, 11 December, 1937, not only approved and confirmed this Collection, but added that "all general grants of indulgences not enumerated in the Collection are abrogated" (pp. v-vi).

Those indulgences formerly attached to the Church Unity Octave, therefore, can no longer be gained by this devotion.

ROSARY OR CROSS INDULGENCED FOR WAY OF THE CROSS?

Qu. No. 164 of the *Preces et Pia Opera* (1938), in regard to the Way of the Cross, does not give the import of the concession granted by the Apostolic Penitentiary, 7 November, 1933 (*Acta Ap. Sedis*, XXV, 502), to the effect that, "if on account of work or other reasonable cause, the rosary or the cross indulgenced for the Way of the Cross cannot be held in the hand, the indulgences may be gained provided the faithful have the rosary or cross about them ("secum quomodocumque deferent") while saying the prayers. Has the Holy See annulled the grant of 1933?

Resp. First of all, attention is called to the fact that the special concession made in favor of those who are too sick even to hold the crucifix can still gain the indulgences by only gazing upon it (*Preces et Pia Opera*, N. 164, b).

The point that our inquirer raises is considered not so much a special condition for individual indulgences as rather of the nature of a regulation for indulgences in general. Therefore one must look under the general principles concerning all indulgences. As an introduction, the recent collection of indulgenced prayers and good works prefixes the canons of the Code regarding indulgences and in footnotes it adds the more recent provisions of a general nature concerning indulgences. On page xvi, footnote 1, b renews verbatim the concession referred to.

MASS OF THE DAY AT ALTAR OF EXPOSITION.

Qu. If the Mass of the day must be said, and red vestments must be used, may Mass be said on the altar of exposition?

Resp. If Mass is permitted at the altar of exposition and the rubrics prescribe red vestments for the Mass of the day and this

Mass must be said, the red vestments should be used. If Forty Hours opens in a church on Pentecost, the Mass of Exposition should be said at the altar where the Holy Eucharist is to be exposed. The solemn votive Mass of the Blessed Sacrament cannot be used, since Pentecost is a feast with the rank of a double of the first class. The Mass of Pentecost is used and the vestments of course would be red. With the exception of Masses necessary for the opening and closing of Forty Hours and during the octave of Corpus Christi, no Mass should be said at the altar of exposition, regardless of the color of the vestments, unless a grave necessity or indult permit. In a church with one altar only, during Forty Hours, it may be necessary to have private Masses at the altar of exposition. The color of the vestments will in every case conform to the Mass being said, observing that no Requiem Mass is allowed at the altar of exposition. Hence black would never be used.

BORROWING BY RELIGIOUS ORDERS.

Qu. May I submit the following questions for solution:

1. Is a religious house " contracting a debt " forbidden by Apostolic indult if it contracts to have a building constructed which will cost more than $6000, when it is certain that by the time of completion the money to pay for the structure will be available?

2. A religious house has $6000 debt upon it. May the superioress make a loan from a sister's estate to this house? Would this act be a mere investment or would it be a coalescence of a debt which is forbidden?

3. May a sister's estate, of which the superioress is the administrator (c. 569), be invested in a branch house to liquidate its debt, provided the investment is safe and the branch house pays the interest, and further provided that the sister in making the Mother Superior the administrator allowed her to invest the estate " at her prudent discretion ". If the interest, usufruct, was freely given by the religious to the institute in consideration for the trouble involved in administering the estate, may the Mother Superior lend this money at a low rate of interest, or at no interest?

Resp. 1. Whether permission of the Holy See is necessary in such a case will depend upon the degree of " certainty " that the money to pay for the building will be available. (a) If the assurance that the money will be on hand is based on some

provision that will be enforceable in law, then that permission will not be necessary. (b) But if the community must rely on pledges, which all too frequently are not met, it seems that papal permission to contract the debt is necessary before the building can be undertaken.

2. The question concerning the necessary papal permission does not concern the source whence the money is borrowed, but whether the money is borrowed at all. Hence in the case described, if the debt is to be contracted by the individual house and not properly by the entire community, permission of the Holy See will be necessary.

3. Since the disposition made by the sister assigns the income of her estate to the community, there is no objection to the superioress lending her money at a low rate of interest, provided the investment is secure. Whatever decrease comes out of such a loan must be borne by the communty. In as far as the superioress can make a favorable arrangement of this kind, it will be lawful. Here the question is not the loan as such made to a particular house, but the right of the higher superioress to assist a particular house from the assets of the institute.

VOTIVE MASS OF SACRED HEART ON FIRST FRIDAYS.

Qu. May the Mass of the Sacred Heart be said on the First Friday (when the rubrics allow) or the Mass of the day (when a votive Mass may not be said). Is the oration of the Blessed Sacrament to be added, and under one conclusion?

Resp. If the rubrics permit the saying of the Votive Mass of the Sacred Heart on the First Friday, either it or the Mass of the day may be used. The choice is with the rector of the church or chapel or of the priest saying the Mass. The oration of the Blessed Sacrament is never added when the Mass of the Sacred Heart is said. The oration is added in all Masses, even those at the side altars, said in the church, in which the Blessed Sacrament is exposed for a public cause, even in the more solemn feasts. If the Mass, or a commemoration in the Mass, be of an identical mystery of our Lord, the oration of the Blessed Sacrament is not used. This oration is said after the orations prescribed by the rubrics, but before any collects prescribed by the bishop. It is added to the oration of the Mass of the day under

the one conclusion only when the solemn votive Mass of the Blessed Sacraments is not permitted and should be said (as when the Mass of Exposition at the opening of Forty Hours is impeded by a Sunday or Feast of the first class).

HOLY COMMUNION FROM ALTAR OF EXPOSITION.

Qu. Is it ever permitted to distribute Holy Communion from the altar of exposition?

Resp. It is not allowed to distribute Holy Communion, either during Mass or outside Mass, at an altar on which the Blessed Sacrament is exposed. The ciborium containing the consecrated particles for the Communion of the faithful should be kept in a tabernacle on a side altar during the period of exposition. This is prescribed by the Sacred Congregation of Rites (12 November, 1831). If there is only one altar and one tabernacle in a church, it is of course impossible to carry out this law of the church.

MASS AT ALTAR WHERE BLESSED SACRAMENT IS EXPOSED.

Qu. Is it permissible to say Mass on the First Friday at the altar where the Blessed Sacrament is exposed, though there are side altars?

Resp. As a general rule, Mass should not be said on the altar where the Blessed Sacrament is exposed, except on the third day of Forty Hours (the Mass of Reposition) and during the octave of Corpus Christi. At other times a grave reason is required, or an indult from the Holy See. When the indult is lacking, permission is to be obtained from the Ordinary. In the case at hand, Mass should be said at the side altar. (S. R. C., No. 3448 et 4353.)

Ecclesiastical Library Table

RECENT THEOLOGY.

One of the most vexing theological problems is that which concerns the manner in which the grace of salvation is offered to those who compose the vast pagan world outside the pale of Christian revelation. The crucial point is to explain how such persons are enabled to make an act of faith sufficient to serve as the basis of justification. In a series of articles, remarkable for their clearness and logic, begun in the *Civiltà Cattolica* for May, 1939, and still continuing, the Rev. R. Lombardi, S.J., presents a thorough discussion of this problem.

Father Lombardi begins by expounding some of the theories that have been offered as solutions of the question, either by Catholics or by non-Catholics. Some have laid down the broad principle that the mere observance of the laws of morality as these pagans perceive them suffices for their salvation. Others, going to the extreme of Jansenistic rigorism, have practically excluded these unfortunate persons from the possibility of salvation. Some Protestants have supported the theory that pagans will be given the opportunity of making the acts necessary for salvation after death—a theory somewhat similar to the opinion defended a few years ago by Abbé Glorieux.[1] Billot held that a great number of pagans never become ethically mature, so that after death they are admitted to the natural bliss of Limbo destined for unbaptized infants. Father Hugueny tried to eliminate some of the difficulty by suggesting that a mild form of punishment will be meted out in the next life to those who die after spending their earthly sojourn in the darkness of infidelity.

As the basis of his own explanation Father Lombardi lays down certain principles of Catholic teaching—first, that no adult is lost save by his own fault; second, that an act of faith is absolutely necessary for the justification of an adult pagan. From this second principle and from the doctrine of God's universal salvific will he concludes that all adult pagans receive in some manner the opportunity of making an act of

[1] Ecclesiastical Review, Library Table, Feb. 1933, p. 204.

faith. However, before a person can elicit an act of faith he must have natural certainty of God's existence and of the fact of divine revelation. Father Lombardi believes that no one can in good faith remain a positive atheist permanently.

The act of faith necessary before justification, he continues, must be supernatural, and that *intrinsically* — not merely a natural conviction of God's existence extrinsically elevated by actual grace. Nor is the desire of supernatural faith, interpretatively or virtually contained in the turning to God as known naturally, sufficient. The act of faith, in order to lead to justification, must embrace explicitly at least the fundamental truths of revelation and must be motivated by the authority of God revealing. In treating the question as to what are the fundamental truths of revelation that must be explicitly believed, Father Lombardi rejects the opinion that numbers among these the doctrines of the Trinity and the Incarnation. He thinks that the saying of the Epistle to the Hebrews: " He that cometh to God must believe that He is, and is a rewarder to them that seek Him " (Hebrews 11: 6) asserts the necessity of explicit belief in what in reality is only one truth—the existence of God as Remunerator. Even this truth need not be recognized in its details, and is compatible with some erroneous notions. Finally, Father Lombardi argues that the natural certitude of God's existence and of the fact of revelation required as a preamble to the act of faith can be that type which is called *relative* certitude — that is, based on arguments sufficient to convince the individual himself, even though not in themselves apodictic.

It is to be hoped that Father Lombardi will continue to discuss this interesting problem in all its aspects, and particularly the view which regards the vestiges of primitive revelation still surviving among pagan tribes as a sufficient basis for the requisite act of supernatural faith.

The Rev. M. F. Egan, S.J., writing in the *Irish Ecclesiastical Record* for July under the heading " I Believe in God," stresses a very important factor of the act of faith, the participation of the will. " Faith is an act of the intellect; but, as St. Thomas points out, its distinguishing character is that it is an intellectual act which presupposes and depends upon an act of the will. . . . There are truths which we may accept with complete cer-

tainty, and yet can only accept as a result of an effort of the will, and perhaps of a painful effort. . . . Our religion tells us of things altogether above us, that pass all our comprehension and are at variance with all expectation. They are for us enveloped in a darkness that the natural light of our minds is entirely incapable of penetrating; and no matter how clear it may be that God is our warrant for believing them, assent waits on the decision of the will."

" L'Attitude de Moehler dans la Question du Développement du Dogme," by the Rev. A. Minon in the *Ephemerides Theologicae Lovanienses* for July, is a study of the theory of doctrinal development proposed by the German theologian, John Adam Moehler (1796-1838), with a comparison between his ideas on the subject and those of Cardinal Newman. The latter did indeed cite Moehler as holding views similar to his own; but Father Minon points out certain vital differentiating features in the two. Thus, while Moehler emphasized the history of dogmas as the norm of discerning the truths of revelation, Newman looked rather to the living voice of the Church's magisterium. Moehler has sometimes been charged with preparing the way for Modernism, but Father Minon shows how false this indictment is, especially in view of Moehler's insistence on the supernatural character of doctrinal development.

The August issue of the *Irish Ecclesiastical Record* contains an article on " Grace and the Supernatural Virtues " by the Rev. John McCarthy, D.D. With remarkable adequacy Dr. McCarthy summarizes the main teachings of the Church and theological views on the subject. Especially interesting is his treatment of the question how the virtues of faith and of hope can remain after sanctifying grace has left the soul—a fact which is incontestable, yet which seems incompatible with the analogy of the soul and its faculties commonly applied to grace and the virtues. A natural faculty cannot remain in the body when life has departed. How, then, can faith and hope remain in the soul when the life of grace has departed? Dr. McCarthy's solution is that, " when faith and hope are preserved after the loss of grace, the preservation takes place by an extraordinary exercise of divine power. They are conserved apart from grace somewhat as the accidents of bread and wine are conserved apart from their respective substances in the Eucharist." However, Dr.

McCarthy's statement that hope is lost by the sin of presumption should have been clarified.

Dio, by the Rev. M. Daffara, O.P.,[2] is a detailed exposition of the proofs for the existence of God. Special attention is given to the five arguments of St. Thomas, the probative value of which is defended. The arguments given by Plato, Aristotle, St. Augustine and St. Anselm are also discussed. In this connexion some recent studies on St. Anselm's famous argument deserve notice. Some Catholic scholars have thought that it was intended by its author, not as a rational proof for the existence of a Supreme Being, but rather as a theological conclusion or an application of mystical theology, which presupposes that God exists. But in *Anselms Proslogion Beweis des Existenz Gottes* [3] Dr. A. Kolping holds that the Saint wished to give a convincing argument based on reason alone. The same interpretation of the Anselmian proof is defended by Dom F. Schmitt, O.S.B., the editor of the first volume of *Opera Omnia S. Anselmi.*[4]

In *La Grande Route Apologétique* [5] Canon E. Mangure calls for a return to what he considers the genuine traditional apologetic method, exemplified especially by St. Augustine. However, the author seems to overemphasize the subjective factor in the acceptance of the motives of credibility and to undervalue the probative force of objective arguments, especially the testimony of miracles. These have value, he implies, for those only who view them with the proper moral dispositions under the influx of divine grace.

Discussing the problem of stigmatization in *Theologisch-praktische Quartalschrift*, 1939, IV, Dr. M. Waldmann admits the possibility of this phenomenon, at least in less pronounced forms, through natural causes such as hysteria. However, he claims, there are cases in which the true charismatic character of stigmatization can be established both from the physical nature of the wounds and from the sanctity of the person who bears them.

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[2] Turin, Società Editrice Internationale, 1939.

[3] Bonn, Hanstein, 1939.

[4] Seckau, Styria, 1938.

[5] Paris, Beauchesne, 1939.

Monsignor P. Parente of the Lateran Seminary in Rome has published his lectures on the Incarnation in book form — *De Verbo Incarnato.*[6] The treatise is divided into three sections—Christology, Soteriology, and Mariology. In general the author adheres to the Thomistic doctrines—for example, in rejecting the Scotist view as to the purpose of the Incarnation. He believes that the *mandatum* to die which our Lord received from His Father was a command in the strict sense and not a mere counsel; but at the same time he admits the difficulty of reconciling the idea of a strict precept with the liberty which Christ needed to merit.

The controversy as to the extent and particular nature of Mary's coöperation in man's redemption continues. In *Doctrina S. Bonaventurae de Universali Mediatione B. V. Mariae*[7] the Rev. L. Di Fonzo, O.F.M., interprets the Seraphic Doctor as holding that Mary's participation in the work of redemption was formal and objective.

The same manner of redemptive activity is attributed to Mary by the Rev. G. Roschini, O.S.M., in *Marianum* (1939, III). The latter replies to the objections urged by Father Goosens,[8] especially that which is based on the fact that Mary herself needed to be redeemed before she could have an active part in redeeming others. Father Roschini distinguishes in the actual accomplishment of the redemption two *moments*—the first, that in which Mary herself was redeemed, and the second, that in which she joined her Son in bringing redemption to the rest of mankind. These two moments were separated, not in the order of time but in the order of nature. In the same issue the Rev. J. Carol, O.F.M., argues that the doctrine of Mary's coöperation (in some way) in the redemption is formally revealed in the deposit of faith. He finds his main argument in the Proto-Evangelium (Genesis 3: 15) with its reference to the association of " the woman " and the promised Redeemer. Father Carol undertakes to establish that " the woman " is Mary, since a few modern Catholic scholars admit the application of the text to Our Lady in no more than an accommodated sense. In this connexion an article by the Rev. J. Trinidad, S.J., in *Verbum*

[6] Rome, Instituto Tiverino,, 1939.

[7] Rome, Collegio di S. Antonio, 1938.

[8] ECCLESIASTICAL REVIEW, August, 1939, p. 179.

Domini for December merits attention. The author enumerates various opinions as to the identity of " the woman " of the Proto-Evangelium, and expresses his preference for that which regards the text as referring literally both to Eve and to Mary.

An article by Canon George Smith in the *Clergy Review* for December on " Methods in Mariology ", notable for its moderate and scholarly tone, suggests an impersonal and logical inquiry into the question as to how Mary concurred in the redemption. There are two methods of approach to this question, he says. One is to analyze the idea of redemption and to investigate the sense in which we must say that Christ is the one Mediator, and then to harmonize with these ideas the part which Mary took. The other method is to assemble authoritative statements of Our Lady's collaboration with the Redeemer, and then to argue that this must include a share in the accomplishment of the objective redemption. Canon Smith prefers the first method, and believes it is better adapted to further the progress of doctrinal development. The final judgment of the matter rests with the Church which, he says, may at some time declare for the opinion that the Blessed Virgin did actually concur objectively in the work of the redemption. But in the present stage of the doctrine he thinks that the statements of Scripture and Tradition assigning a coöperative activity to Mary in the work of her Son do not prove this to be a formal and objective concurrence.

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Writing on " Panis Vitae " in the *Clergy Review* for July the Rev. J. Cartmell asserts that the conception of the Holy Eucharist merely as the soul's nourishment does not sufficiently express the part assigned to this sacrament in the spiritual life. The Holy Eucharist, he says, is the source of all supernatural life given to men. For the Holy Eucharist is the sacrament of the Mystical Body, having for its special grace union with Christ. It is the only sacrament whose particular role is to confer charity as such; each of the other sacraments confers a special effect to which charity is annexed by dependence on the Holy Eucharist. The reception of any other sacrament is therefore a kind of spiritual communion. The whole supernatural life of a Christian is linked with the Blessed Sacrament. No Catholic can pray as he ought without the grace of Christ, and this is

the effect of the Holy Eucharist. Hence, every prayer and good work of a Catholic is a spiritual communion; it is an act of union with Christ and a desire of closer union.

The ideas proposed by Dr. Cartmell are based in general on the teachings of Father de la Taille in *Mysterium Fidei*, though the former seems to insist even more emphatically than the later on the sovereignty and the efficacy of the Holy Eucharist in the conferring of grace, and approaches the views advocated several years ago by Father Springer, S.J.[9]

An explanation of the theology of transubstantiation in conformity with the tenets of modern physics as to the constitution of bodies is " Cosmologica circa Transsubstantiationem " by the Rev. A. H. Maltha, O.P., in *Angelicum* (1939 III). He is especially concerned with the supposition that neither the bread nor the wine used for consecration is precisely one substance, but is rather a number of substances accidentally united. Applying the doctrine of transubstantiation to this hypothesis, Father Maltha believes that as many consecrations take place in each host or chalice as there are separate substances present; and that after consecration our Lord is present as many times as there were separate chemical substances.

The difficult problem of explaining the theology of the Mass-stipend in such wise that the obligation of justice between the priest and donor is admitted and yet no simony is involved is undertaken by the Rev. Thomas McDonnell in the *Irish Ecclesiastical Record* for June-August. After reviewing the chief theories on this subject and pointing out what he considers defective, he lays down as the basic principle of his view that the mutual obligation between the priest and the person for whom he applies the Holy Sacrifice by virtue of a stipend is an obligation of strict commutative justice, which however does not arise from a contract properly so called. The obligation on the part of the donor flows from a natural justice, which prescribes that we sustain those who serve us. It is analogous to the obligation of an employer to pay his employee a living wage, even antecedently to any contract between them. Just as the members of a parish have an obligation to support their pastor—an obligation that binds them all in common and is fulfilled by stole-fees, etc.—

[9] Ecclesiastical Review, Library Table, Feb. 1932, p. 206.

so the individual benefiting by the fruits of the Mass has an individual obligation toward the priest who celebrates the Mass. "There is an obligation of natural justice, defined by custom, which binds to payment of the stipend those who have Mass offered for their intentions. . . . Essentially the affair between priest and faithful is a gratuitous promise or service; by reason of custom and natural law it involves mutual obligations of justice. They are the same obligations (but in miniature, as it were) which are involved in the priest's service as a whole. In neither case do they require a contractual agreement to make them arise. They are like the obligations which jurists call quasi-contractual, and this, we think, is the term which should be used to describe them. . . . This at once reconciles the practice with the theology of simony, because simony is to be found in onerous contracts."

The Early Eucharist, by an Anglican, Dr. Felix Cirlot,[10] is an historical study of the Blessed Sacrament in the early Christian centuries. Some of the author's statements are entirely unwarranted. Thus, Dr. Cirlot believes that the Last Supper was not the liturgical paschal meal but a fellowship feast (*Haburah*). Moreover, he holds that in the early Church the celebration of the Holy Eucharist was combined with the Agape in such wise that the bread was consecrated and consumed at the beginning, and the wine only at the end. Again, he asserts that the primitive consecration prayer was merely a blessing in the form of thanksgiving, and that only later did Christ's words of institution become the essential factor of consecration. However, despite statements such as these, to which Catholics would take objection, Dr. Cirlot insists strongly on the convincing historical evidence that from the beginning the Church accepted the doctrines of the real presence and of the sacrificial nature of the eucharistic liturgy.

The view of Dr. H. Doms regarding the purposes of marriage —namely, that parallel with the procreation and the rearing of offspring should be put the mutual perfecting of the married parties by the entire self-giving of each to the other—has been mentioned several times in these columns (ECCLESIASTICAL REVIEW, Library Table, Sept., 1936-Feb., 1939-August, 1939).

[10] London, S.P.C.K., 1939.

His work is now available in English—*The Meaning of Marriage* (Sheed and Ward, 1939). Several other recent writers have given expression to similar ideas regarding the object of matrimony—for example, Dr. Rocholl in *Die Ehe als Geweihtes Leben* (Dülmen, Laumann, 1939), Dr. H. Muckermann in *Der Sinn der Ehe* (Bonn, Buchgemeinde, 1939), J. Gerads in *Das Priestertum der Ehe* (Dülmen, Laumann, 1939) and Bishop von Streng in *Marriage* (Transl. Bruehl; Burns, Oates and Washbourne, 1939). This last says: "Spiritual love must consecrate the marital act in such a manner that it is no longer something merely physical and sensuous, but becomes the symbol, the token, the expression of a deeper moral and spiritual relationship. Marital giving involves the soul and the whole spiritual personality."

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The interest of Catholics in promoting the reunion of the Oriental churches is manifest in the number of articles constantly appearing in periodicals discussing the historical, doctrinal and liturgical aspects of Orthodox Christianity. In the *Dublin Review* for July J. Lechmere gives an excellent summary of the history and the present status of the dissident churches of the East, emphasizing the principle that must govern every attempt at a rapprochement to these separated Christians—that the Catholic Church is no more a Latin Church than it is a Greek Church. In the *Tablet* for July 8 Dom Bede Winslow relates an interesting incident illustrative of the friendly spirit which the Catholic Church wishes exhibited toward the Orientals. On the death of Pope Pius XI the Greek patriarch at Istambul sent a delegation to express his sympathy to the Apostolic Delegate in that city, and later was represented at the Requiem Mass. On the accession of Pope Pius XII an Orthodox delegation attended the *Te Deum*, and was accorded the place of honor. Then Pope Pius XII instructed the Apostolic Delegate to visit the Orthodox patriarch and to express his thanks.

Nevertheless, Dom Winslow does not regard a general reunion of the Orthodox Christians as very probable in the near future—not because of the insuperability of doctrinal differences but because of the diversity in the attitude taken by Catholics toward Christianity as compared to that of the Orthodox. The former, he says, can be designated as "notional", the latter as

" real ". However, he says, the appreciation of this " real " attitude is increasing among Catholics in recent years, due especially to the efforts of Pope Pius XI.

J. Georgesco, a Rumanian, has made a thorough investigation among Catholics and Orthodox in his native land concerning the possibility of a reunion, and has published his findings, which are most encouraging, in book form—*Une Enquête sur l'Union des Églises en Roumanie.*[11] Practically all whose views have been sought have expressed an ardent desire for reunion, and look on dogmatic differences as a problem that will not be too difficult to solve. The main concern of the Orthodox is to retain their national character.

The *Tablet* for 11 November presents a portion of an instruction regarding the administration of the sacraments to Russian Orthodox soldiers, issued by Msgr. Neveu, apostolic administrator of Moscow, to army chaplains. He insists that there are nine chances to one that the Orthodox Chrstian has not committed a formal sin of schism, and therefore is not excommunicated. He is rather a Catholic who is ignorant of his true Mother, the Church, through the fault of his forefathers and of a civil government. He prescribes that if an Orthodox soldier is wounded or gravely ill a chaplain called to minister to him is to have him make an act of faith as explicitly as possible in the authority of the visible head of the Church, and then confer on him the sacraments.

Father Henry Davis, S.J., discusses this instruction in the *Tablet* for 2 December, and asserts that, despite the broad general principles laid down by Msgr. Neveu in the first part of his instruction, the clause commanding that an act of faith be ordinarily required of an Orthodox soldier accepting the authority of the visible head of the Church reduces the instruction to the rules hitherto observed by priests in regard to dying non-Catholics.

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An article on Purgatory by Dom E. Graf, O.S.B., in the *Clergy Review* for November presents some consoling truths and points out that in recent years a more humane concepton of the state of purgation after death is coming into vogue. The

[11] Paris, Casterman, 1939.

author believes that there is not necessarily a single place in which the souls of the departed are purified; some souls may make atonement in the place in which they sinned. He rejects the idea, fostered by some older writers, that the souls in Purgatory are tormented by devils. Moreover, the Church has never declared that there is material fire in Purgatory; and it is quite proper to say that the souls there detained, even though they are suffering, are nevertheless happy in the thought of their eternal possession of charity.

W. F. Rea, in the *Month* for November, summarizes an interesting, though little-known, treatise by St. Thomas More on Purgatory. The treatise was intended primarily as a defence of the clergy's right to possess property, against the attacks of a certain Simon Fish. St. Thomas, assuming the place of the souls in Purgatory, argues that those who rob the clergy of their property are depriving them of the means left to them so that they may aid the faithful departed. He also presents with considerable theological acumen the arguments from Scripture for the existence of Purgatory and makes a touching appeal for prayers. His description of the pains of Purgatory is quite graphic, in accordance with the ideas prevailing in his time, and he draws on his imagination to portray in a terrifying manner the fire, the darkness and the restlessness that must be endured by those who are there making satisfaction to God's justice.

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Book Reviews

CONSULTATIONES IURIS CANONICI. VOL. II. Auctoribus: C. Bernardini, A. Canestri, I. Cavigioli, P. Ciprotti, V. Dalpiaz, F. X. D'Ambrosio, E. Francia, S. Goyneche, I. Graneris, I. Haring, V. Mocnik, G. Oesterle, A. Pugliese, F. Roberti, I. Rovella, I. Teodori, P. Vito. Romae apud Custodiam Librariam Pont. Instituti Utriusque Iuris. 1939. Pp. 375.

The canonists contributing to the second volume of *Consultationes Iuris Canonici* are all men of recognized ability. Their solution of questions proposed to them merits serious consideration. In the volume at hand many points are discussed and clarified. In all, there are one hundred and one consultations. These consultations are distributed over the five books of the Code. More discussion of the general norms of law would have been desirable. As it is, only three consultations are given on the first book of the Code.

One of these three consultations concerns the penal sanction affecting visitors ("peregrini"). Dr. Canestri, who wrote this consultation, gives an excellent academic treatise of penal law, but his solution of the exact case proposed to him is open to criticism. Dr. Canestri considers public order and public good as synonymous. The examples he adduces are likely to be extreme. No one doubts that a visitor must avoid scandal. But from this it is another step to public order. Yet there is undoubtedly a tendency to include scandal and even a bad example as items of public order. In this way an obligation certainly existing in natural law is made to be sought also in positive law. It would take too long to discuss this matter thoroughly. Hence a comparison of references must suffice. Cfr. this volume (pp. 14-20) with Van Hove, *De Legibus Ecclesiasticis*, pp. 219-225.

Several consultations deserve special mention. There is a good analysis of the necessity of documents for the erection of an ecclesiastical moral person. There is also an interesting but too brief account of common error. The judges of matrimonial courts will find instructive items on pp. 40-41. Of very special mention are the consultations of Dr. D'Ambrosio. These are really valuable articles on concordat law. It is true that they concern law in Italy, but they can be studied as illustrating conditions which might be found wherever a concordat is in force.

As is to be expected, there are many consultations on marriage. Not counting process law, twenty-seven consultations deal with marriage. All of them are good and will repay study. In process law particular mention should be made of a consultation by Dr. Conradus

Bernardini. On pp. 326-329 this canonist discusses some questions that may arise under canon 1990.

A satisfactory index concludes this second volume of *Consultationes*.

AN INTRODUCTION TO ANIMAL BIOLOGY. By John B. Parker, Ph.D. and John J. Clarke, Ph.D. St. Louis, The C. V. Mosby Company. 1939. Pp. 503.

Two professors of the Catholic University, both with years of experience in the teaching of their science, have collaborated in the writing of this text, which is intended to furnish the subject matter for a one-semester course in Introductory Biology. The result of their work is a text book which, while not differing greatly in content from many others on the market, departs sufficiently from the ordinary " run of the press " to merit special consideration.

Following the plan of many books on the subject, this text presents the student with a detailed description of a series of types, beginning with the Protozoa and running through to the Chordata. This description is both morphological and physiological and in every case is sufficiently detailed to give the student a clear idea of the organism he is studying and, at the same time, to build up little by little his understanding of the life processes as he sees them exemplified in the various forms. It is intended, of course, that the study of the text will be accompanied by appropriate laboratory work with living and preserved material.

The unique features of the work are many, but a few may be singled out for special mention. In the first place, it is written in a very readable, one might almost say plain, style, in which one recognizes the experienced teacher's understandng of the student's lack of scientific knowledge. Not satisfied with defining new terms as they occur, the authors provide a glossary of some fourteen pages which will save the student many a trip to the dictionary, although there is no intention of relieving him entirely of this responsibility.

Another excellent feature of the text is the wealth of illustrations, many of them made from original drawings. Anyone who has taught biology will appreciate the value of these in helping the student to find what he is looking for either in the dissecting tray or under the microscope.

The chapters dealing with general topics: Introduction (I), Hormones and Vitamins (XVII), Cell Division (XVIII), and Heredity, Genetics, and Evolution (XIX), will prove serviceable not only to the beginning student but also to teachers and others who like to review occasionally what they have learned before. However, in the reviewer's opinion,

the section on Organic Evolution has been condensed too much. The topic is of such great importance that teachers will find it necessary to go far beyond the bare outline provided here.

NERVOUS MENTAL DISEASES. Their Pastoral Treatment. By the Rev. Chrysostomus Schulte, O.M.Cap. Translated by Clarence Tschippert, O.M.Cap. London, Geo. E. J. Coldwell, Ltd. Pp. 343.

Difficult in office and confessional is the problem of the neurasthenic and the psychopath. The general literature on the subject is couched in professional terms, and much of it is based on a morality and philosophy that the Catholic cannot accept. In recent years some Catholic books on the subject have appeared in English, especially the work of Dr. Rudolf Allers of the Catholic University, and a number of articles have appeared in THE ECCLESIASTICAL REVIEW; but Father Schulte's is the first book that can be recommended for use by priest and seminarian as an introduction to the subject.

The author introduces his subject by discussing nervous mental disturbances in general, remarking on the origins of the disorders, the symptoms of psychopathies, the moral responsibilities and vocational guidance of psychopaths. The main part of the book is divided under five headings: psychic compulsion, morbid depression (psychasthenia), morbid nervous strain and exhaustion (neurasthenia), hysteria, and abulia, followed by a chapter on pastoral-theological conclusions. Under each of the above headings Father Schulte gives a description and symptoms of the disease, copiously illustrated with case histories, and then offers suggestions for the pastoral treatment and religious care of the patients.

Every effort has been made to present the matter in a thoroughly understandable way, and technical terms when used are fully explained. Directions for pastoral care are practical and simple, so that they can be carried out by any priest who has the judgment and prudence his office demands. Father Schulte does not intend that the priest replace the physician. For instance, he writes regarding morbid depressives: "In serious cases the priest should insist that a psychiatrist be called into consultation. Principally because of the danger of suicide, the priest cannot take the whole responsibility upon himself." Mastery of this volume will not make the reader a trained psychiatrist, but it will assist him to handle intelligently the problems of a much troubled class of parishioners.

In places the translator has held a bit too rigidly to the German idiom. The English bibliography might have been enlarged, since

references in the text and in the Introduction are practically all from German sources. The book, however, is to be recommended, and it will hold a high place until an American priest with the necessary knowledge writes a book along the same lines.

CHURCH AND STATE. By Don Luigi Sturzo. Translated by Barbara B. Carter. New York, Longmans, Green & Co. 1939. Pp. 584.

Seminary professor, mayor of Caltagirone for fifteen years, the creator of the "Partito Popolare," and political exile, Dr. Sturzo's background has been no small aid in preparing this excellent study. Here and there, too, it is noticeable that his experience colors his point of view.

The book is a compendium of the Church and State relationship. No important factor is omitted, and while one would hope for more information regarding particular personages and events—for instance, American theories seem important enough for more extended treatment—the reader will turn the last page convinced that Dr. Sturzo has done a good piece of work. At times the author seems a bit hard on the bishops and higher clergy of past times, but this is likely due to the need of condensing material, and the clipped, direct, forthright style employed.

The author divides his thesis into three parts. The first, Christianity and the Roman Empire, deals with the emergence and dominance of the Church up to 1313. The second part, "The Church and the Modern State," covers Humanism, the Renaissance, the Great Schism, the Reformation and Counter-Reformation, Jansenism, Jurisdictionalism, and the development of naturalism and rationalsm, which is labelled "The Enlightenment". Part three begins with the American and French revolutions and ends with the present.

It will not do at all to consider this book as an introduction to Catholic church history. Indeed, the reader should have a fairly good grasp of the main facts of that history before he begins to read Dr. Sturzo's book. Without such a knowledge he would undoubtedly misinterpret and misunderstand a number of statements. Priests and college graduates will find the book an interesting contribution on a difficult subject.

It may be mentioned that the translator has apparently done a splendid piece of work. There are few Italian idioms, and the English style is lucid and direct.

ECONOMICS AND SOCIETY. By John G. Cronin, S.S., Ph.D. American Book Company, New York. Pp. xvii + 456.

Dr. Cronin's book has been well and widely recognized by reviewers. It would be fit alone to establish here that a priest has written by any man's standard a good book on economics, but it is more practical to announce that this is the book any priest needs who would do more for the cause of the worker's education than dissect an encyclical. *Economics and Society* serves well the most important need of enabling the clergy to see an accurate diagnosis of the social order and the therapy advocated by Pope Pius XI in his encyclical, "On Reconstructing the Social Order", translated intelligibly into the economic language of to-day.

The first part of the book studies the organism of the modern business world, with particular reference to conditions prevailing in the United States. When the student is aware of the major problems involved in living as we are, the great politic-economic systems are studied, studied in reference to their problems, so that the student is gradually led forward to the position where he can intelligently and with confidence evaluate the contemporary proposals for reform.

Dr. Cronin has done more than write a good text book that we hope will be widely adopted as a text in our college economic course. He has supplied for the general reader an accurate easy-reading history of the social and cultural order implied by our present economy. In this respect he has no illusions. A great number of people know less than they read in the newspapers, so he very wisely leaves nothing out that should be told. The bibliographical notes following each chapter are the best I have seen in any book. It would have been so easy merely to set down the approved sources for those who wished to be more informed, but Dr. Cronin knew that approved sources are costly and formidable, and so he has supplied an abundance of inexpensive material competently written that will form an excellent little library for the student and especially for the Parish Study Club.

This book is particularly recommended to the clergy who wish to make realistic and practical their Social Study groups. One must know more than the papal encyclicals on labor to really know the encyclicals. The encyclicals are more talked about than read and less readily known in practice. Churchmen are obligated in justice and charity to implement these encyclicals immediately to the workers they employ, and so to teach employers by precept and example, but we must also teach the workers. The Labor Schools such as those inaugurated by the Association of Catholic Trade

Unionists in New York are genuine social laboratories out of which may come the practical working of a Christian social order. Knowledge is the leverage of the new order. The future will be with those who put the levers in the leaders' hands. The Communists almost succeeded. We have the opportunity now; it is the implied wish of the Church. The priest who assumes this obligation of teaching the worker, will find the knowledge, judgment, and enthusiasm needful to such an undertaking in Dr. Cronin's *Economics and Society.*

Book Notes

L'Institut Biblique Pontifical of Rome announces a new and revised edition of Father Franciscus Zorell's *Psalterium ex Hebraeo Latinum.* Each psalm is preceded by an outline of the content and there is a goodly number of useful footnotes. The book is written with the student in mind, but the parish priest who is interested in the present-day biblical studies will find Father Zorell's volume in its handy format excellent for daily use. (Pp. xxxi + 432; price, L. 30.)

She Wears a Crown of Thorns, by the Rev. O. A. Boyer, is the story of Marie Rose Ferron who died at Woonsocket, R. I. in 1936. It is related that at the age of three, Rose Ferron was an estatic, and at the age of twenty-four, stigmata appeared on her hands, feet, heart, shoulder and face. Father Boyer frequently visited Miss Ferron and personally observed the stigmata. Rose was born in Quebec, 24 May, 1902, and died 11 May, 1936. The author has interviewed many priests and physicians who were interested in the case, and this book is the first to treat of an American ecstatic and stigmatisee. The book is privately printed by the author, whose address is St. Edmund's Rectory, Ellenburg, N. Y. (Pp. xiv + 225; price, $2.50.)

Father Raoul Plus' *Meditations for Religious* are short, pithy, interesting. A separate page for each meditation and the use of a clear type are helpful to the reader who stops to think upon what he has just read. The meditations are in the simple, popular style. Anecdotes and quotations from the saints and spiritual writers are used with effect, and the resolution, usually summed up in a few words, is forceful and well weighted with spiritual meaning. (New York, Frederick Pustet Co., Inc.; pp. 423.)

Father F. J. McCool, S.J., has edited for English-speaking students Father Geerebaert's popular selections under the title *Selections from the Greek Lyric Poets.* The *Selections* appear in two small volumes of 72 and 163 pages; the second being made up of a selected vocabulary and notes by Father McCool. Greek is no longer a popular course in American colleges, but in seminaries and in colleges where some Greek students can still be found, these two little books will prove welcome. (New York, Fordham University Press; price $1.00—set.)

Learn of Me, by the Rev. John Kearney, C.S.Sp., completes the outline of the spiritual life, the other two volumes of which were *My Yoke is Sweet* and *You Shall Find Rest.* The cross in our spiritual life and the necessity of the imitation of Christ make up the theme of the book. The popular Irish director places before his readers cogent reasons for mortification, self-abnegation, and the love of submission. This series of meditations is in the same style and spirit as Father Kearney's previous volumes, and will be welcomed by those who found his other writings helpful. (New York, Benziger Brothers; pp. xix + 292.)

Notre Credo Vecu, by Dom Hughes Delogne, O.S.B. (Bruges, Belgium: Desclee, De Brouwer & Cie; pp. 460; price, 36 francs), is a course on religion designed particularly for study circles. The book is divided into two general sections "Vérités préliminaires" gives a pithy introduction to apologetics. This includes short articles on the existence of God, the divinity of the mission of Christ, the foundation of the Church and the necessity of membership. The Unity and Trinity of God, the angels, and man considered from a natural and supernatural point of view complete the first part. "Les rapports entre Dieu et l'Homme" takes up the principle seasons of the liturgical year, explains them, gives an exposition of a dogma appropriate to the time, and recommends a *pratique.* For example, on the feast of the Ascension, the subject is Heaven and the "pratique" is "The desire for heaven". An appendix gathers some general information that is of real interest; a list of the General Councils, the Fathers arranged chronologically, the different Oriental rites, short outline accounts of the Protestant sects and non-Christian religions, a geography of Palestine and a fair bibliography—limited, however, to French works. Father Delogne has written clearly and logically, and the French is not difficult. The book is intended for the laity rather than for the clergy.

Breviarium Romanum, ex decreto SS Concilii Tridentini restitutum, S. Pii V Pontificis Max. jussu editum aliorumque Pontt. cura recognitum, Pii Papae X auctoritate reformatum. Editia juxta typicam amplificata Taurinensis Prima. Turin and Rome, Domus Editorialis Marietti, 1939, 4 vols. Pars Hiemalis, pp. 1158; Pars Verna, pp. 1283; Pars Aestiva, pp. 1223; Pars Autumnalis, pp. 1116. Size, 6½" x 4½". Price, lire 215, 270, 310, according to style of binding.

The House of Marietti presents a first-class piece of printing in this 1939 Breviary of theirs. They began well by selecting a good grade of paper and a type face that is not heavy but definite enough to make for comfortable reading. The lines are not crowded together, which is also important for legibility. The editorial work is also well done, as there is no need for excessive thumbing of pages to find elusive antiphons, responses, etc.

This edition contains the usual appendices: Preces ante et post Missam, the approved litanies, Preces diversae, and a Rituale Parvum. There are also the loose-leaf Excerpta ex Ordinario, Absolutiones et Benedictiones, Antiphonae et Versiculi, etc. Bindings are in various styles and materials to suit the individual taste and purse. A binding in imitation leather, gold stamping and red edges at 215 lire is excellent value for the money. The Breviary is worthy of recommendation in every respect.

The House of Marietti of Turin has also issued a new, revised edition of Dr. Matthaeus A. Coronata's *Institutiones Iuris Canonici.* The first volume (979 pages) treats Normae generales, De Clericis, De Religionis and De Laicis; the second (520 pages), De Rebus. In its first edition this work is favorably known to students of Canon Law; thoroughly up-to-date in this second edition, it cannot fail to have an even wider circulation.

Apparently George Seldes wrote *The Catholic Crisis* before the Hitler-Stalin pact, and before the American "fellow travelers" decided to admit the truth about Spain. The book will very likely not receive the reception it might have had a few months ago. Even at that Mr. Seldes seems to be a bit mixed-up. His subject is progress and reaction in the Church, and he allows himself to become rather angry with certain Catholic individuals. He is peeved because the Church authorities do not "crack down" on individuals whose social opinions Mr. Seldes does not approve. (New York, Julian Messner, Inc.; pp. 357.)

The Holy Ghost Prayer Book, by the Rev. Frederick Hoeger, C.S.Sp., will be a welcome addition to our devotional literature. It is the first prayer book in English to be devoted to the Holy Spirit, and the author has gathered together nearly all the approved prayers and devotions to the Third Person of the Blessed Trinity. Among other excellent features the book contains appropriate prayers for a novena to the Holy Ghost,

and the Encyclical of Leo XIII, *Divinum Illud,* inspiring and promoting devotion to the Holy Ghost. The last 60 pages of "Other Devotions," included possibly to make the book more general, might well have been omitted. The book may be obtained in various bindings, and prices range from 80c to $3.00. (New York, Catholic Book Publishing Co., pp. 401.)

Madeleine Sweeny Miller, wife of a Methodist clergyman, believes that Protestants have swung too far away from the use of religious symbols, but are on their way back and even admit their need of something in their homes to remind them of the Christ in whose sanctuary they worship. Her hobby, she declares, is the same as that of St. Paul, the hobby of the cross. Her book, *My Hobby of the Cross,* is the account of her acquisition in many lands of a truly remarkable collection of crosses and crucifixes and her journeys to cathedrals and countrysides to view historic and interesting examples of her hobby. Mrs. Miller seems to understand the Catholic veneration for the crucifix, and almost to have the same veneration. Here and there, however, her staunch Methodism asserts itself. The photographs by her husband, Dr. J. Lane Miller, add no little to the interest of the volume. The book is not a history of the cross, nor scientific in any sense. It is rather the journal of a hobbyist, and will appeal to many others whose interests may be different. (New York, Fleming H. Revell Co.; pp. 189.)

White Noon, by Sigrid Van Sweringen, a continuation of her *As the Morning Rising,* is a biographical novel of Elizabeth Seton. It tells the story of the visit to Italy made by the Setons in 1803-4. The sea voyage, her husband's death at Pisa, her first attendance at Mass, and her conversion are the topics treated with skill and understanding. The story is based on Mrs. Seton's own journals and letters, making the book real biography as well as an entertaining novel. In these days when so much interest has been aroused in Mother Seton's life and works, the book will receive a special welcome. (New York, Benziger Brothers; pp. viii + 367.)

The tenth edition of Bishop Francis C. Keiley's *Letters To Jack* once more makes available one of the best books of advice to young men that has ever been written in this country. For years it has been out of print. We read the book when it first appeared (we were just the right age then) and can still remember the delight with which we read it, and we feel that it was really helpful. His Excellency has made a few changes to bring it up to date, but the book has all the vigor and inspiration that we remember of twenty-two years ago. This is a book that the pastor can give to his high school or college graduates, and know that if they read it —and if they start it they'll finish it—it will do more for them than any casual talks to which they might be subjected. (Paterson, N. J., St. Anthony's Guild; pp. x + 197; price, $1.00.)

John, Apostle of Peace, is Monsignor Leo Fink's latest volume. Twenty-six short chapters have for their purpose the showing of the Beloved Disciple as the "Apostle of Peace". Any effort to promote peace is doubly welcome in these days, and Monsignor Fink's earnestness and sincerity are apparent on every page. The Foreword by Bishop Eugene McGuinness is a thoughtful and well-written essay on true peace. (New York, The Paulist Press; pp. ix + 155; illustrated.)

A Modern Flower of Saint Francis, by A Sister of St. Francis at Peekskill, is the story of Sister M. Francis de Sales (1868-1931). It is not written as "straight biography," although a number of the events of her life are chronicled, but chiefly "to guide those of us who have embraced the religious life to a deeper appreciation of our Divine Calling". The book is unassuming and simple, but basing the biography upon a religious profession sermon makes it appear a bit artificial. (New York, Benziger Brothers; pp. xx + 105.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

MORALITY AND THE MYSTICAL BODY. By the Reverend Emile Mersch, S.J. Translated by the Reverend Daniel F. Ryan, S. J. P. J. Kenedy & Sons, New York City, 1939. Pp. ix + 292. Price, $3.50.

THIS WAY TO HEAVEN. By the Rev. Paul H. Furfey. Silver Spring, Md., The Preservation Press. 1939. Pp. xi + 209. Price, $2.00.

CANONICAL ELECTIONS. By the Rev. Anscar Parsons, J.C.D. Washington. The Catholic University of America Press, 1939. Pp. xii + 236.

CANONICAL PROVISIONS FOR CATHOLIC SCHOOLS. By the Rev. Conrad H. Boffa, J.C.D. Washington, The Catholic University of America Press, 1939. Pp. x + 211.

THE FOUR FIRST THINGS. By the Reverend R. H. J. Steuart, S.J. Longmans, Green & Company, New York City, 1939. Pp. ix + 86. Price, $1.35.

THE QUEEN OF HEAVEN. An Angel describes Mary's Coronation. By the Reverend Frederick Abair. Illustrated by Sister M. Genevieve, R.S.M. Published by the Author, Saint Mary's Church, Kirby, Ohio, 1939. Pp. x + 140. Price, $0.50.

LETTERS TO JACK. By the Most Reverend Francis C. Kelley, D.D. Tenth Edition. The Saint Anthony Guild Press, Paterson, N. J., 1939. Pp. vi + 197. Price, $1.00.

A MODERN FLOWER OF SAINT FRANCIS. Sister M. Francis de Sales of Our Blessed Mother. By a Sister of Saint Francis. Benziger Brothers, New York City, 1939. Pp. xx + 105.

SANCTITY IN AMERICA. By the Most Reverend Amleto Giovanni Cicognani. Saint Anthony Guild Press, Paterson, N. J., 1939. Pp. ix + 156. Price, $1.00.

WHY SIX INSTRUCTIONS? Arranging for a Mixed Marriage. By the Most Reverend Joseph H. Schlarman, Ph.D., J.C.D., D.D., Bishop of Peoria. B. Herder Book Company, Saint Louis, Missouri., 1939. Pp. 68. Price, 35c.

THE HUMAN CHRIST. By the Reverend F. J. Mueller. The Bruce Publishing Company, Milwaukee, Wisconsin, 1939. Pp. xi + 190. Price, $2.00.

THE LITTLE VIRTUES. By the Reverend David P. McAstocker, S.J. The Bruce Publishing Company, Milwaukee, Wisconsin, 1939. Pp. xi + 213. Price, $1.75.

MINUTE MEN CATHOLAGANDA. By the Reverend Doctor Rumble, M.S.C. and the Reverend Charles Mortimer Carty. Preface by the Right Reverend Monsignor, Fulton J. Sheen, D.D. "Radio Replies", Saint Paul, Minnesota, 1939. Pp. 60. Price, single copy, 10c.

LITURGICAL.

HOLY HOUR. Liturgical Prayers and Devotions Arranged for Private and Congregational Use. By the Reverend Henry Frank, S.T.B., Saint Cloud, Minnesota. Our Sunday Visitor Press, Huntington, Indiana, 1939. Pp. 60. Price, 10c.

PHILOSOPHICAL.

THE PROSPECTS OF PHILOSOPHY. By John J. Robiecki, A.M., Ph.D. Benziger Brothers, Inc., New York City, 1939. Pp. xiv + 161. Price, $2.50.

THE FAMILY. By the Rev. Anthony L. Ostheimer, Ph.D. Washington, The Catholic University of America Press, 1939. Pp. xvii + 240.

OF HIS FULLNESS. By the Reverend Gerald Vann, O.P. P. J. Kenedy & Sons, New York City, 1939. Pp. xvi + 160. Price,